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Notes on Chinese Etiquette.

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THE accompanying notes on etiquette are meant more especially to be helpful to those who desire to have intercourse with officials. Although official etiquette does not vary much between one town and another, the writer would give a caution to his readers that his own experience has been almost confined to a prefectural city in the north of Hupeh, and although many friends, both English and Chinese, have kindly looked through the manuscript, there may be usages noted down here which are more or less local; at any rate, judging from such articles on this subject as have come under his notice, there is a probability that this is the case. It is well therefore to check every detail by an appeal to one acquainted with the customs of the neighbourhood. But in doing this it is necessary to guard against a fault which is by no means uncommon, the fault, viz., of regarding a Chinese "teacher" as an encyclopædia concerning all things Chinese. If one only considers how much there is in one's own native country concerning which one is ignorant, and, even to confine ourselves to the subject of this paper, how often one is obliged to appeal to others for guidance concerning points of Western etiquette, it will not be surprising that a Chinese gentleman, notwithstanding the fact that he is a scholar, may not always be able to tell what is the right thing to do or say under certain circumstances.

Although the notes are especially intended for guidance in meeting officials on friendly terms, yet many, if not most of them, are applicable to similar intercourse with the gentry and well-to-do tradesmen, and more especially with the literary classes. These all having access to the officials themselves, are accustomed to conform to the rules of official etiquette, and appreciate the conduct of those who treat them with more respect than is absolutely their due.

The romanization and tone marks adopted are those of Giles (and Goodrich in the main). The star after a numeral is a mark of the 5th tone.

§ I. ON 官話 (*Kuan¹-hua⁴*).

The phrase *kuan¹-hua⁴*, or as it is usually rendered "Mandarin," has three distinct usages, two of which are more common in Anglo-Chinese than the third, but it is this third which is the general meaning of the phrase as it is used by the Chinese themselves.

1. In contradistinction to the other dialects of Chinese which are distributed over the southern and coast provinces the dialect which is spoken throughout the northern and central provinces is known as "Mandarin."

2. Books which are not written in the usual literary style are often said to be in *kuan¹-hua⁴*. This use is scarcely accurate, as it fails to distinguish between the *kuan¹-hua⁴* and the *su^{2*}-hua⁴*, or "colloquial," in which the greater part of the books referred to are really written.

3. This distinction between "Mandarin" and "Colloquial" is the one which is usually emphasized in the native usage of the words *kuan¹-hua⁴*. The difference between these two is not at all comparable to the difference in accent or brogue which is noticeable between the educated and uneducated classes in England, for every Chinaman retains the pronunciation of his native place, or at least of the part in which he was brought up; it consists rather in a different vocabulary, of which an instance for comparison is found in our "Mandarin" word *stipend* as opposed to our "colloquial" *wages*. But whereas in English there is a comparatively limited range of words in which such a difference is marked, in Chinese quite a large number of the names of persons and things and actions have one set of nouns or verbs which are used by the educated classes and another which are used by the uneducated. A most noteworthy feature of this *kuan¹-hua⁴* is the extension to a large number of personal nouns, a usage which in the West is confined to the personal pronoun, so that an entirely different word is used to denote the relatives of the person speaking, from that used to denote the corresponding relatives of the person spoken to. In some cases there is even a still further extension and what might be called a "3rd person" is found, in which another phrase is used to denote or qualify persons or things belonging to a person spoken of.

Of course to one who has gained a certain fluency in the use of the ordinary *su^{2*}-hua⁴*, and who has had scarcely any practice in *kuan¹-hua⁴*, there seems something stilted and affected about the

latter; it sounds "put on." This last phrase just hits the fact by the use of a simile which should remind us that just as a Chinaman expects dress-clothes to be "put on" on certain occasions, so he expects "dress" words—if the phrase may be allowed—to be used when their occasion arises, and it may well be doubted whether the English idea of pomposity connected with the use of *kuan¹-hua⁴* is as strongly marked as the Chinese idea of vulgarity connected with their absence. In fact, the correct usage of *kuan¹-hua⁴* is a necessary element in native etiquette, and correctness of manners and correctness of dress would scarcely overcome the effect of any awkwardness in speaking or understanding the language which is prescribed for set occasions. Happily, intimacy with the better classes not only makes one feel more at home in the use of *kuan¹-hua⁴*, but also allows much more freedom in the use of every-day clothes and common-place words which after all are more comfortable.

The conversational phrases given in these pages are *kuan¹-hua⁴*, i.e., such as may be used in ordinary intercourse with the official and literary classes. A list of some of the more common terms for relatives and of a few phrases for use on special occasions is given later on. Of course it makes no pretension to be anything like complete. It would be always well before having an interview with an official on any particular subject to inquire of a teacher what the best *kuan¹-hua⁴* expressions are, and also what expressions are likely to be used in answer to such as he suggests for our use.

One frequent error of non-Chinese speakers of Chinese may be conveniently noted here. The phrase 本地 (*pén³-tí⁴*) is usually made to mean "native," i.e., CHINESE, but the word 本 should qualify things native to the speaker, and so, if an Englishman is speaking, 本國 (*pén³-kuó^{2*}*) should mean "England," 本教 (*pén³-chiao⁴*) should be "Christian;" "Chinese" or "native" should be spoken as 貴國的 (*kuéi⁴-kuó^{2*}-tí^{1*}*).

§ II. ON PERSONAL NAMES, DESIGNATIONS, ETC.

The number of names which a Chinese gentleman owns is only equalled in the West by a prince of the blood or a Spanish grandee. Unlike the European names, however, the Chinese are not all given at once—they grow with the growth of the boy; nor are they ever all used at once—they are rather a set of names, each of which has its own particular time and circumstance of use. It is as though a gentleman were to send in his card with "John Smith" printed on it, and on our asking him what we might call him were to reply, "William Henry," and were further to tell us that in his childhood he was called "Thomas George;" that he belongs to the

"Edward" generation, so that on the family register he appears as "Edward Albert," connected with which is his name of "Herbert Richard;" the "John" on his card being the name under which he was successful at the examinations, and therefore the one in which he now holds office.

It may be some consolation to those who desire to enter on friendly terms with their social equals in China that they need equip themselves with but three elements only out of this multiplicity of names: (1) the 姓 (*hsing*⁴), (2) the 名字 (*ming*²-*tzü*⁴) and (3) the 號 (*hao*⁴). A short account of each of these three may not be out of place.

1. The 姓.—The family names most commonly used in China are arranged in a small work known as the 百家姓 (*po*³*-*chia*¹-*hsing*⁴.) They are there grouped in fours, and one way of identifying the particular character, which is the surname, is to repeat the line of the *po*³*-*chia*¹-*hsing*⁴ in which it occurs. For instance, there are two characters of exactly similar sound occurring in the list, and if a gentleman is named *mao*² he would be able to explain which of the two characters was his by repeating either 祁毛禹狄 (*ch*¹*-*mao*²-*yü*³-*ti*²*) or 譚宋茅龐 (*t'an*²-*sung*⁴-*mao*²-*pang*².) As a rule, the selection of a Chinese surname by a European is made to turn on some resemblance in sound to one of the syllables of the home surname. This, however, is not a necessity; but when once the name has been chosen it is better not to be changed. In choosing a surname, however, it is well to remember that the more common the surname the less liable will its owner be to a cross examination when he gives his name to any enquirer.

The ordinary method of asking a gentleman his name is 請教 (*ch'ing*³-*chiao*⁴), lit. "Please teach." The phrase is used for other purposes than that of asking the name, but when used alone, and especially on meeting a gentleman for the first time, that is its conventional meaning. Theory demands that the polite answer to this question requires 敝姓 (*pi*⁴-*hsing*⁴) to be prefixed to the name; but in actual practice it is at least as frequent to give the simple character of the name only.

One is not supposed to ask the name of a gentleman on whom one calls; that at least is a piece of information that should be provided before a visit is made. Ordinarily an official is not asked his name; it is assumed that he is sufficiently distinguished to have made his name known.

2. The 名字.—There are two or three varieties of *ming*²-*tzü*⁴, but the chief one is known as the 派名 (*p'ai*⁴-*ming*²) (see Giles, No. 8583); it is the name enrolled on the clan register. A student frequently takes another name when he enters for his examina-

tion, that is, his 考名 (*k'ao³-ming²*). If he is successful, the *k'ao³-ming²* becomes his 官名 (*kuan¹-ming²*). In other cases the *p'ai³-ming²* is used as the *k'ao³-ming²*, and so becomes the *kuan¹-ming²*.

The *p'ai³-ming²* may consist of but one character or (much more frequently) of two. In the latter case one of the two characters (usually the first) is known as the *p'ai³* and the other as the *ming²*. The *p'ai³* is that part of the name which all the members of the same generation have in common; each man having his own *ming²*.

The *p'ai³* is never repeated by after generations; for a man to have the same *p'ai³* as his remotest ancestor, would be regarded as the almost unnatural crime of 犯了上 (*fan⁴-liao³-shang⁴*). The *p'ai³* for the successive generations are selected by the elders of a clan at a formal meeting in the ancestral hall. An example of the succession is sometimes found in sets of five, corresponding to the five "elements:" 金, 木, 水, 火, 土, (*chin¹-mu⁴*-shui³-huo³-t'u³*). For instance, a friend of the writer's, in one such family, is of the "t'u³" generation. His ancestors for the past four generations have borne the respective *p'ai³* of 鉛 (*yuen²*), 葉 (*ye⁴†*), *澤 (*tsé²**), 耀 (*yao⁴*); his own is 培 (*p'ei²*); his son reverts to the 金 for radical, and has 錫 (*hsi²**).

The *ming²-tzü⁴* is used on visiting cards, where, in accordance with the Chinese idiom, it follows the surname. This reversed usage of the surname and Christian name is maintained in the case of titles; the Chinese order being, "Smith, Mister," or "Smith, Colonel," etc.† But in speaking to or of a gentleman his *ming²-tzü⁴* is never used; to call a man by his *ming²-tzü⁴* is to lower him to the rank of a domestic servant or a common soldier.

It is worth noting here that in the *Peking Gazette* officials are always spoken of by their *kuan¹-ming²*, for the *Gazette* is published by command, and hence the highest official is regarded as but the servant of his imperial master. It is probably due to the translations of the *Gazette* which appear in the *N.-C. Daily News* that Chinese statesmen are usually referred to in English newspapers or in English conversation as Li Hung-chang, Chang Chih-tung, etc. But such a usage would be considered out of place in conversation amongst Chinese gentlemen, especially of the official class. They are more politely referred to by the use of a title, e.g., Viceroy or as 大人 (*ta⁴-jen²*). (See over).

† This generation had but one character for the 名字; each individual having his own character, but all having the 木 radical.

‡ Missionaries sometimes use a left-handed method of speaking of the Apostles, e.g., 使徒保羅. This order, which is correct in the superscription of the Epistles (where it corresponds to the superscription of a proclamation) should be reversed in preaching, when it should be 保羅使徒.

Through the *ming²-tzu⁴* being so little used in conversation it rarely has to be asked for. When referred to it is politely termed the *kuan¹-ming²*.

3. The 號 (*hao⁴*), called also the 外號 (*wai⁴-hao⁴*) or the 齋號 (*chai¹-hao⁴*).—This invariably consists of two characters, and is connected in meaning with the 名 of the *ming²-tzu⁴*, e.g., suppose a man's *ming²-tzu⁴* to be 正本 (*cheng¹-pen³*), the *hao⁴* may be either 立齋 (*li⁴-chai¹*) or 道生 (*tao⁴-sheng¹*), the reference being to a passage in the Analects (I. ii. 2. See Legge, p. 2, new ed., p. 138), 本立而道生.

The *hao⁴* is used amongst friends in both conversation and correspondence; where it is desirable to show some respect the character 兄 (*hsiung¹*) is added; still more respect is given when the second of the two characters is replaced by 翁 (*weng¹*).

The ordinary method of asking a gentleman for his *hao⁴* is, 台甫 (*t'ai¹-fu³*), which might be rendered into English, as far as the meaning is concerned, by, "By what name may I call you." The answer is usually prefaced by the words 草字 (*ts'ao³-tzu⁴*.) When the *hao⁴* of a gentleman not present is asked for the question would run, 他號麼事 (*t'ai¹-hao⁴-mo⁴-shih⁴*).

The person spoken to may be addressed not only by the use of the *hao⁴* as referred to above; he may be called 老兄 (*lao²-hsiung¹*) (or any of its synonyms given in Giles, 4688), or 閣下 (*ko²-hsia⁴*), "a term of address which admits of very wide application and is one of the safest and most convenient for general colloquial purposes." (Giles, 6037).

If he is an official of the 1st, 2nd or 3rd rank, literary or military, he is entitled to be addressed as 大人 (*ta⁴-jen²*); a prefect, i.e., 知府 (*chih¹-fu³*), is called 太尊 (*t'ai¹-tsun¹*); a departmental magistrate, whether a 知州 (*chih¹-chou¹*) or a 知縣 (*chih¹-hsien⁴*), is called 父台 (*fu⁴-t'ai¹*) or 老父台 (*lao²-fu⁴-t'ai¹*); the officials at the Confucian temple are known as 老師 (*lao²-shih¹*); scholars also use this latter title of the higher officials with whom they have any personal connection, e.g., graduates speak of the 學臺 (*hsio²-t'ai²*), at whose examination they graduated, by this name; the students who are successful at a viceregal examination speak thus of the viceroy, and it is also used by students at a governmental or provincial college of the professors and others connected with the college.

The title 先生 (*hsien¹-sheng¹*) is almost limited to those who are actually engaged in the work of tuition; they may also be styled 老夫子 (*lao²-fu¹-tzu³*).

The title 老爺 (*lao²-yeh²*) is scarcely used in conversation by graduates or those who associate with officials on equal terms.

兄弟 (*hsuing¹-ti⁴*) is the conventional term for "I." In repeating a conversation in which one is referred to, any title, such as

先生 or 牧師 (*mu⁴*-shih¹*), which may have been used by the person whose words are being quoted, is omitted and the words 某人 (*mou³-jen²*) are substituted.*

There are two or three ways of referring to a gentleman not present. His surname and *hao⁴* may be used, or this usage may be made more respectful by the substitution of 翁 for the second character of the *hao⁴*. Or the surname may be used with 兄 (*hsiung¹*) or with 公 (*kung¹*). A prefect may also be referred to by using his surname and 太尊, and a departmental magistrate or officer of instruction by the surname with 父台 or 老師 respectively.

There are some instances in which the use of personal names and designations in writing offer distinctions between ordinary Chinese and ordinary European usage.

In addressing a letter to an official, his surname and title *ta⁴-jen²* or *ta⁴-lao³-yeh²* are used without either the *ming²-tzü⁴* or *hao⁴*; when addressing a letter to a gentleman not in office the surname and some title, e.g., 先生, are written in large characters, and are followed by the character 甫 (*fu³*) with the *hao⁴* or by 印 (*yin⁴*) with the *kuan¹-ming²*. The Chinese do not use the 名字 (*ming²-tzü⁴*) or 號 (*hao⁴*) on a door plate, but the surname only. A small wooden tablet, say seven or eight inches long by three wide, or a strip of paper, bears the two characters, e.g., 李 厲 (*Li³-yü⁴*). Lanterns also bear the surname only; on the opposite side to the face bearing the one character, e.g., 李, the name of the residence is inscribed, e.g., 福音堂 (*Fu²*-yin¹-t'ang²*).

Books, pictures, etc., are often marked by the owner by means of one or two seals, on one of which his surname and *ming²-tzü⁴* and on the other his *hao⁴* is inscribed in "seal" characters. When books are given as a present no inscription is put on the book itself, only on the wrapping.

§ III. VISITING CARDS.

The ordinary visiting card, or 片子 (*p'ien⁴-tzü³*), is a leaf of red paper on which are printed the surname and *ming²-tzü⁴* of the owner. The size of the characters is supposed to give some indication of the importance of the person named, hence it is not advisable to have them very large, though of course an opposite extreme of making oneself a nobody must also be avoided.

A Hanlin's card, just after his attaining the degree, is about ten inches by five, and the three bold characters about fill this ample

* It is well for preachers to adopt this form of speech when addressing any public audience; it is perfectly understood by the least educated hearer and is not liable to the misinterpretation that the repetition of titles applied by others to oneself would be.

space. As soon, however, as he assumes office, he drops back again almost to the ordinary every-day-sized card and characters.

A member of a family which possesses a Hanlin or other distinguished man often has the character for the surname printed larger than those for the *min*²-*tzü*¹, though not nearly so large as the happy possessor of the coveted degree himself.

A card must never have the 號 printed on its front with the surname instead of the 名字.

The back of the card may be either plain, or it may bear the 號. In the latter case, the *hao*⁴ is printed in small characters together with 行一 (*hang*²-*i*^{1*}), 行二 (*hang*²-*erh*⁴), etc., meaning that the owner is the oldest or second son.

A note that the card is to be used for visiting only is also frequently added on the back of the card. Generally red ink is used for any information given on the back of the card, though black ink is allowable.

A visiting card is frequently used for a short letter—a “chit.” In such cases a small 弟 is written above the surname while the person addressed is named at the right hand side of the printed characters and at the very top of the card.

The character 制 (*chih*⁴) is often added above the surname as a mark of mourning; deeper mourning is indicated by the use of ashen coloured paper, at least for the printing of the 名字.

In addition to the ordinary visiting card a folded sheet of red paper, 帖子 (*t'ieh*^{1*}-*tzü*³), called a 手本 (*shou*³-*pên*^{3*}) or 手帖 (*shou*³-*t'ieh*^{1*}), is also necessary. The sheet is folded in a booklet of five leaves; on the outer edge of the right hand side of an open page the surname, *ming*²-*tzü*⁴, description of office and congratulations are written. The following is an example: 英教士張道德頓首拜 (*Ying*¹-*chiao*⁴-*shih*⁴ *Chang*¹ *Tao*⁴-*té*^{2*}-*tun*⁴-*shou*²-*pai*⁴), i.e., “Chang Tao-té, an English preacher, presents his compliments.

On another leaf may be written: 愚弟張道德頓首拜 (*Yü*²-*ti*⁴, etc.), i.e., “Your friend Chang Tao-té presents his compliments.”

Some word of explanation is perhaps necessary on the rendering of “*Yü*²-*ti*⁴” by “Your friend.” The literal rendering of these two characters, which is, of course, “Foolish younger brother,” does not in any way convey to an English ear the meaning that the Chinese phrase conveys to the Chinese ear. On the other hand, the Chinese phrase never gives to a Chinaman the idea which the English literal rendering gives to the Englishman. It is a conventional phrase, and in that matter may be compared to our conven-

* *Shou*³-*pên*³ is the term used for the written *t'ieh*^{1*}-*tzü*³ of an inferior; *shou*²-*t'ieh*^{1*} for that of a superior or equal. Hence one avoids the use of the former term when speaking of the *t'ieh*^{1*}-*tzü*³ of a guest.

tional "Your obedient servant." No sensible Englishman would imagine that, *e.g.*, Her Majesty's Consul, who might so style himself in an official communication, would be willing to light his fire or black his boots, though a servant would not be regarded as obedient if he showed himself unwilling to perform such offices; just so no sensible Chinaman would imagine that a gentleman who described himself as 愚弟 would be either lacking in intelligence or younger in years than the person he was addressing. The fact is, conventional language is often like debased coinage; its face value is "100 cash," but in the actual business of daily life it is worth but ten, and when such a coin is passed from one to another, neither does the giver complain of paying ten times the amount he ought to, nor does the receiver rejoice in gaining ten times the amount he asked. So the phrase 愚弟 has come to mean "Your friend." It is not used by an inferior official to his superior, though a superior may honour an inferior by sending in his 手本 opened at the leaf describing himself as the friend of his subordinate. Hence it is advisable when calling on an official, for the first time, to send in the card with the inscription 英教士; but when friendly relations have been set up, then the inscription 愚弟 may be used.

Ordinary visiting cards are taken with the *shou³-t'ieh¹*; the former only are left at each place of call. A verbal message, *e.g.*, an enquiry concerning the health of one who is ill, is made more respectfully by sending a messenger with a *shou³-t'ieh¹* rather than with a visiting card only.

Note that a return card should always be sent by the receiver of a card; one is always expected by the sender, just as one looks for a signature in the chit book by the receiver of a chit.

§ IV. DRESS.

(1). Native Dress.—Those who adopt native dress should remember that any eccentricities or mistakes will be more noticeable to Chinese eyes than to ours. If we try to reverse the conditions and imagine a Chinese gentleman adopting European costume we should at once detect an irregularity, *e.g.*, the absence of a neck-tie, or the wearing of a hat with the bow on the right side instead of the left, though these things might well be overlooked by the wearer or his fellow-countrymen. It is well therefore to request a Chinese friend or a servant to point out any deficiencies, and especially should this be done before a visitor is received or a visit paid.

A "full dress" outfit consists of 袍子 (*p'ao²-tzu³*), 套子, (*t'ao⁴-tzu³*), 大帽子 (*ta⁴-mao⁴-tzu³*), 靴子 (*hsüeh¹-tzu³*), and is used at funerals and weddings, at New Year's and other ceremonial visits by almost all classes of Chinese. It is not strictly comparable to the

"swallow-tail" coat of the West, confined, or almost so, to the upper classes; it might rather be compared to the black coat prescribed for Sunday wear. A missionary who might object to don the "swallow-tail" is not therefore justified, when he adopts Chinese clothes, in declining to provide himself with the Chinese "dress" suit. It may well be doubted whether the wearing of a nice new suit of good material, but of ordinary cut, makes amends in Chinese eyes for the absence of a dress which it may be admitted does not commend itself to Western taste or lack of it. Certainly no Chinese gentleman would appear in plain dress to receive a visitor in full dress, and especially if the visitor were an official; nor would he return a call made in full dress other than in full dress.

A first call made by a gentleman, soon after coming to reside in a city, should be made in full dress. But if, on a journey, a visit has unexpectedly to be made to a *yamên*, an apology for plain dress should be offered immediately after the bows have been exchanged.

The dress suit for summer wear differs from that used in the winter, especially in the hats; one being known as the 涼帽 (*liang²-mao⁴*), the other as the 冬帽 (*tung¹-mao⁴*). The change from one to the other is not made at pleasure, but is officially regulated; the change is known as 換季 (*huan⁴-chi⁴*); it is improper to wear the wrong hat, though the etiquette on the other articles of dress does yield somewhat to the clerk of the weather.

Attention must be paid to the local customs of the months during which it is allowable to wear 夏布 (*hsia⁴-pu⁴*), also to those in which lined clothes, 夾衣 (*chia²-i²*), and collars, 領 (*ling³*), are obligatory.

On journeys—especially when walking—a good deal of license is allowed, but the missionary would do well never to enter a town for book-selling purposes without attending to his dress; neglect of this simple precaution may lead not merely to contempt of the missionary himself, but also to refusal to listen to the Gospel message he has to preach.

(2). European Dress.—Those who do not change their costume must beware of thinking that a Chinaman cannot distinguish between a respectably dressed and a shabbily dressed European. A missionary who had done some years of good service for one of the Bible Societies, told me that he always brushed his boots before entering a town to sell books. If a man does not pay the Chinese (and himself) as much respect in an inland town as he does his fellow-countrymen in a treaty port, ought he to complain of a lack of respect on the part of the Chinese which we should certainly say he would deserve, as well as get from those who live on a concession? We do not engage in street-preaching or other evangelistic work at home without attend-

ing to these matters; neither ought we, nay, much less ought we to do so in China.

It is well in European dress to make a distinction between "full" and "plain" dress. The "swallow-tail" would scarcely be advisable for use as "full" dress. For a missionary such dress as he would wear when conducting a public service in his own land, might correctly be termed "full" dress; such dress as he would use to make an afternoon call, would be "plain" dress.

Many missionaries ban the short cut which constitutes the every-day costume, especially in the summer in the treaty ports when living amongst the Chinese; if not altogether discarded it is as well cut a few inches longer than is customary.

(To be concluded.)

The Missionary Movement in China.

Third Period—1860 to 1895. 35 Years.

BY REV. WILLIAM ASHMORE, D.D.

Part II.

IN the previous article it was stated that the events of the period would properly have their developments grouped under three heads, according as they concerned, more especially—the *Foreigners generally, the Chinese themselves, and the Missionaries*, though, of course, they overlap and interlock. The two former have been adverted to. We now speak of the period as regards:—

ITS MISSIONARY FEATURES.

I. *The treaty of Tientsin produced a vast enlargement of the missionary field and the missionary opportunity, while missions themselves, for the first time, received from the Chinese government a recognition of the right to exist.*

Several new ports were opened, to begin with. These were, Taiwan, Chefoo, Swatow and others, and, in sequential order, Hankow, Tientsin, Peking and other important places.

How much this meant will be seen by glancing at Swatow. Hundreds of thousands of the people speaking the dialect of that region, were crowded into Singapore and Siam. Missions had been carried on among them as emigrants, and had been successful, but it was now permitted the missionaries to go to the very centre of their habitation in China. Instead of the limited and restricted order of reaching the heart from the extremities, missionaries were to enjoy the better method of reaching the extremities from the centre. Two strong and effective missions are now at Swatow,

the influence of which is felt in Hongkong, the Straits Settlements and Siam, and to some extent as far as Penang.

But Swatow was a mere bagatelle compared with those splendid openings up the Yangtse and in North-China. It was like the dawn of a new era to missions. Of course there was a renewal and an intensification of that special interest which had marked the opening of the original five ports. All Christendom felt the movement and all Christendom began to pulsate with new missionary aspiration.

Of great value to the missionaries was the introduction of the passport system. Hitherto, 'in common with all others, they had been restricted to the thirty-mile radius.' Now they might go as visitors where they pleased. Though they could not, as yet, rent houses and settle down, they could do a deal of effective pioneer work and of miscellaneous seed-sowing. There was no loss in this limitation at that time. They were hardly in a condition to settle down. Even Abraham, who had the largest land grant that was ever made to anyone man, had to go through and through the land and look about before settling down. It came later—that privilege—and about as soon as it could be made available. The treaties themselves did not contain the right of inland residence, but it was found sandwiched in some way in the French treaty where it was intended for the special benefit of Roman Catholics. Queer explanations are given of the way the sandwiching was done. There was a diplomatic tussle over it—the French *pro* and the Chinese *con*. But the *pro* got it very much as Peter von Koppig used to carry his points at Nieu Amsterdam by the sheer strength of his head. Then came in that wonderful adjuster of general averages of the international sort called "the most favored nation" clause. What had, at length, been fully conceded to Romanists could now, with propriety, be claimed for Protestants. And so all are in there together.

It is not to be assumed that the Chinese yielded these things gracefully. They did not; they never do. A Chinese concession is usually too much like the Irishman's will: "*Item—I give and bequeath to my brother Dennis one thousand dollars.*" "Why, Patrick," said the astonished lawyer, "you are not worth that much money in the world." "Niver moind," was the reply. "It is my will that he should have it; if he wants it he may work for it and get it." The man who gets a concession from the Chinese must work for it and get it. It has been so with everything we have ever had. The inland residence question is all settled, so far as paper goes, but the fight for acquisition still goes on. There is this good thing about it,—the opposition grows more weak and wavering. We shall get there in time.

Above all else the *Toleration Articles* of the various treaties were an immense stride in favor of missionaries. Missionaries who believe in special providences—and they all do—will appreciate the fact that at the time these treaties were formed there were two men—one in the British embassy and another in the American embassy—both in secretarial capacity, who took the subject upon their hearts. It is due to *them* that the *Toleration Articles* were worked in. Those who have read Dr. Martin's book will be prepared to understand that the American Minister, Hon. Wm. B. Reed, would not have made it a point of importance and did not mean to press it. But Dr. Williams, from whose own mouth we had the story, did consider it vital. He got permission from Mr. Reed to ask for it, to see whether it would be granted or not. Dr. Williams had his argument with the Chinese Ministers alone, who yielded him all he asked, so that Mr. Reed had no reason for not including it. From these two faithful Christian secretaries came the charter of religious freedom in China we enjoy to-day.

A charter of great value it surely is. For hitherto Christianity had been practically outlawed. Anything under the sun not contraband of war, anything, in a hundred items, provided there was a cent of "money in it," could come in and be welcome—old bones, clams, dried fish that could be smelled half way across the harbor, gunny bags, hen feathers, old rags, orange peel, jewsharpes, gimcracks and gewgaws, along with things of far more value and utility, were all tenderly provided with tickets of admission, but Christianity was to be kept out. Had there been anything which could have been included in a tariff list it might have been different, but as it was, "none for Joseph" was the sentiment of the Chinese. The missionaries themselves could stand all this if they must, still they were hampered by the invidious discrimination against them. But those who might wish to learn what Christian teaching is had to do so at great personal risks. Now, that all passed away so far as legal status was concerned. As for the rest, here again they had to fight for what had been legalised, and they are fighting for it yet. These treaty articles on religious liberty are not put in there to furnish any material aid to the propagation of Christianity. The arm of power is not relied on for any such purpose. They mean that all men shall be allowed freedom of opinion in all matters religious, the same as they have in other things; that if any man wishes to teach Christianity, or any man, white, black, or yellow, chooses to believe Christianity, he shall not be treated as a rascal on that account. It was a great gain therefore when all religions, Confucianism (so far as it is a religion), Buddhism, Taoism, Shintuism, Mahommedanism and Christianity—Romanism and Pro-

testantism—were allowed to stand on the same platform, each to rise or fall according to its own merits. Protestants never ask for anything more. Romanists do. They want state backing and support. Protestants never! They ask for *no state aid* from China or from their own governments.

II. *This period is noted for the rise and conspicuous advancement of inland missions, which, in some things, have altered the missionary line of battle, and in the end will do much to determine the missionary forms of conquest.* There is no disparagement of the importance of the open ports. Paul preached in what were the open ports in his day, but he pushed into the interior also. No country can be Christianized by concentration at its sea ports. Inlands, low lands and high lands, good lands and "bad lands," must all be invaded. Open ports in China have their advantages; they have also their disadvantages. Adverse influences of various kinds hinder the work of the missionary. For a time missionaries were kept out of Inland China, and the work was doomed to drag to a corresponding degree. In the nick of time, or what would be more proper to say, in the nick of providence, men were raised up just fitted for this work. The demand was for self-abnegation, for consecrated devotion, for men, and women too, who could rough it in the hedges and ditches of heathenism, men who had a supreme faith in God and a consuming conviction that they were in the right, that they had a commission, and who could form themselves into an invading column, or into a *testudo* to resist assault. Such were wanted, and such presented themselves.

The honor of leading off and of keeping ahead in this pioneer work belongs to the CHINA INLAND MISSION, started by that honored Christian brother, J. Hudson Taylor, and a few other missionary mighties whom the Lord sent to join him. They were few in number for a time, but they grew just as their troubles and hindrances grew. The more of the latter the more there would be of the former. Their methods were peculiar. They had to be so. It was a deal of a "venture" they were engaged in, and people were not quite sure as to just when and how they would come out or whether they would come out at all. "Out" is not the word to apply to them; it should be "in". *In* they are, and *in* they stick. They began in 1867. They have multiplied in numbers; now they count over seven hundred, and they are stationed in no less than fifteen of the provinces of China. There is no sign of flagging among the supporters at home or the workers abroad. The whole movement is full of suggestiveness to the older, and what were once called the greater, societies; "greater" they can hardly be called at this day. It will not be saying too much, we think, to declare

our conviction that the China Inland Mission's experience promises to work more or less of a revolution, not only abroad, but also at home, in the manner of carrying on mission work and in the matter of getting funds. However, there are mooted questions. Missionary sentiment is not all in one groove, but it is true that all are looking on and studying the development with absorbing interest, and, with open mindedness honorable to their Christian candor, are ready to profit. In some things it is held the China Inland has veered a little towards the others, but in other things the others have certainly veered towards the China Inland.

An American society, the Christian Alliance, has followed in the wake of the China Inland. They number at this time about a hundred and ten. They too make for new and unoccupied fields without any helps to start with, blazing the way and breaking up the sod for themselves in heroic way. But, now, these are not all. Still others have gone. The old societies themselves have pushed their videttes into the uttermost parts, and those stalwart and progressive men, abreast of the foremost, have crowded their way to the confines of China and the heart of Asia itself. It is not merely the China Inland that is edging into Hunan, that is planting the Gospel in Sze-chuan, that is scaling the walls of Thibet. Men of the other societies as well are doing, under a fire of opposition, what Mr. Burlingame with a sublime flight of the imagination, but without a word of truth, said the Chinese government were asking the missionary to do—to plant the shining cross upon a thousand hills.

The simple and unrecorded acts of heroism attending this work have become one of the richest dividends of mission supporting Churches. These acts of heroism are multiplied to the myriad. They are not only of the valorous assertive kind, many of them; they are of that patient persistent enduring kind which constitutes the loftiest form of heroic greatness. With many, the achievement of the heroic is not an occasional incident, but a regular round of daily life. The Churches at home ought to appreciate them more than they do. Aside from the good that is being done in the salvation of men, and the implanting of the seeds of the Kingdom of God, their evidential attestation of the virility of the Christianity of to-day is of inestimable value. When Rome was weak and effeminate at the centre, it was the valor and prowess of her legions at the extremities that energised the pulsations at the heart. If Christianity in the home lands has grown somewhat lax and flabby in places, it is not so among all. The presence of fifteen hundred men and women in the unattractive and unwholesome environments

of inland China, leading such lives and doing such works as the missionaries are doing, are enough to show that a sturdy and aggressive Christianity exists in the West ready to strip and gird itself for the final conflict of these latter days.

III. *The entire period was marked by a continued series of missionary conflicts to get and retain a foothold, in all of which, however, at the end, the missionaries came out the winners.*

They had to run the gauntlet notwithstanding treaty provision for protection. Those familiar with the customs of the North American Indians know what it is to run a gauntlet. The long parallel lines of Indians were formed, facing each other only a few feet apart. In these lines were ranged every worshipful old chief, every masterful old squaw, every lively young buck, every sprig of a boy, or a girl big enough to hit a blow. They were armed with sticks and switches and thorn-hooks ready to administer a knock, or a kick, or a cuff, a jerk of the hair, or a pinch at the legs; each one according to his ability. Down between these lines the unfortunate prisoner must run at the top of his speed. It may be a matter of life and death with him. Do the best he can he comes out battered, lacerated and bloody at the end.

Much after that sort has it been with the missionary. Members of the Tsung-li Yamên, members of the diplomatic body, members of Chamber of Commerce, members of Parliament, naval officers, special correspondents of the home papers, ship captains, globe trotters, members of all the classes and "conditions of men" known to the prayer book, have cheerfully vied with each other in giving a passing whack at the missionaries. They were "doing nothing," they were "living in luxury and idleness," they were "uneducated," they were "mischief makers," they were "deceiving the Christian public at home," they were "interfering with trade," and what not, besides. Who is there that has "gone down to the sea in great ships" has not heard over and over again the yarn about "*the few remaining bricks?*" It will be said it is hardly dignified and worthy of a great subject to mention these things. Perhaps so, but it is worse to have them true, and as we are recalling history now, let the facts be recognised at least.

This subject of "the missionary troubles," as a certain English diplomat called them, has been spoken of in a past number of the RECORDER. The "troubles" are not ended. Even now, every little while, we hear of some missionary home being looted. It may be far in the north; then it will be up the Yang-tse, then it will be up the West River, then it will be somewhere else, but there is usually a "trouble" lurking around. Missionaries are not allowed to settle down and think the millennium has come, that the wolf and

the lamb will feed together, that the lion will eat straw like the bullock, and that dust will be the serpent's meat—not just yet.

As to where lies the responsibility for the continuance of such outrages,—that is a question which invites inquiry. Some, of course, are ready to ascribe it to missionary indiscretion always. As a body the missionaries will not object to taking their fair share of blame, but they do not want coupons of condemnation cut off and handed over to them which belong to somebody else. We grant freely that now and then some unwise pressing of a point, in face of some intense local opposition, instead of waiting a bit until the way can be smoothed over, leads to a "trouble." Then a certain amount of natural antagonism between Christianity and Confucianism leads to friction any how, but which a wise missionary will be always on the lookout to guard against and prevent the strain reaching the breaking point.

a The gentry and the literati have been against us. Through them many a mob has been stirred up. They are moderating, but no one supposes that the fang is extracted. Just now the government, as we believe, *is* in real earnest to protect missionaries. It does not pay to mob and kill off missionaries, especially if he be a Roman Catholic and a Frenchman or a German. A dead or a wounded missionary is the greatest bit of treasure trove a European government can get now-a-days which is out here seeking for a sphere of influence, or looking for an "occasion." There is "money in it," and territory, and railroad concessions, and mine exploitations and whatever else is good and profitable unto ambitious crowned heads. Nevertheless the government is still responsible, in part, for what goes on. They have superinduced the condition of things that makes riots easy. They have winked at riots, they have condemned riots, they have in some instances directly instigated riots, and they have, in many long years, been encouraging the growth of a riotous spirit. The new riots that are occurring are largely a crop from old seed which the officials have scattered. They have no right, therefore, to plead immunity—these now panic-stricken officials. They ought to be held to face the truth that all this is but the aftermath of their own ill-doings. But neither are Western governments free from blame. The Chinese soon found that they could "pull wool" over the eyes of diplomats, and made a speciality of pleading that they were not able to control the "ignorant and stupid masses." The diplomats unwisely admitted the plea and accepted it as an excuse, instead of telling them that if indeed they were not able to control their people they were only proclaiming their incompetency and their unfitness to rule; and if that were to continue, some outside means should be invoked to


do what all men have a right to demand, but which the Chinese were unable to afford. The more decided policy of some of the nations has been to this effect, and it is surprising and delightful to see what vigor it infused into the flabby administration of China.

In this matter of missionary trouble no one can tell just what is before us. We are passing through a dangerous shallow; there is a lowering sky overhead; the hoarse murmur of breakers is heard in the distance; we do not know just when we shall be in tranquil waters. The wretched misgovernment of China, the aggressions of foreign governments, and the wretched imbecility of the officials may, together, breed a crop of insurrections and then there will, for a time, be more troubles than ever. But we are confident that the storm will pass over, though it may work a deal of wreckage before it does, and then (and perhaps we shall not have to wait for the sweet bye and bye for it either) we shall have a blue sky, a placid sea, a serene outlook, and the day of China's deliverance will have come. Meanwhile we are to wait, to watch, and to work.

Some of Professor J. Legge's Criticisms on Confucianism.

GATHERED BY PASTOR P. KRANZ.

(Continued from July number.)

N page 138 Prof. Legge says: "At the foundation of a well-ordered social state the Chinese moralists place the right regulation of the relation between husband and wife. Pages might be filled with admirable sentiments from them on this subject, but nowhere does a **fundamental vice** of the family and social constitution of the nation appear more strikingly than in the *She*. In the earliest pieces of it, as well as in the latest, we have abundant evidence of the **low status** which was theoretically accorded to woman and of the practice of *polygamy*. Biot has referred to the evidence furnished by the last two stanzas of II. iv. VI. of the different way in which the birth of *sons* and that of *daughters* was received in a family. The family there, indeed, is the royal family, but the king to whom the ode is believed to refer was one of excellent character; and the theory of China is that the lower classes are always conformed to the example of those above them. The sentiments expressed in that ode are those of *every class* of the Chinese, ancient and modern." . . . "In II. i. I. a bride is

compared to a dove, but the point of comparison lies in the *stupidity* of the bird, whose nest consists of a few sticks brought inartistically together. It is no undesirable thing for a wife to be stupid, whereas a wise woman is more likely to be a curse in a family than a blessing. As it is expressed in III. iii. X. 3 :—

'A wise man builds up the wall (of a city),
But a wise woman overthrows it.
Admirable may be the wise woman,
But she is no better than an owl.
A woman with a long tongue
Is (like) a stepping-stone to disorder.
Disorder does not come down from heaven ;
It is produced by the woman.
Those from whom come no lessons, no instruction,
Are women and eunuchs.' ²²

P. 139 (lower down): "There is *no* evidence to show that *honourable* marriages ever took place without the intervention of the go-between, and merely by the preference and *choice* of the principal parties concerned ; and there can be no doubt that *polygamy* prevailed from the earliest times just as it prevails *now*, *limited only* by the *means* of the family." (P. 140): "So far from there being no intimations of it in the odes of Part I. there are *many*. In ode IV. of Book I. the other ladies of King Wān's *harem* sing the praises of T'ae-sze, his queen, the paragon and *model* to all ages of female excellence, *because* of her freedom from jealousy. The subject of ode V. is similar. In ode X., Book II., we see the ladies of some prince's harem repairing to his apartment, happy in their lot and *acquiescing* in the difference between it and that of their mistress. Every feudal prince received his bride *and eight other ladies* at once—a *younger sister of the bride* and a *cousin* and three ladies from each of two great houses of the *same* surname. The thing is seen in detail in the narratives of the Tso-chuen. Let the reader refer to the 5th passage which I have given—on pp. 88, 89—from Hau Ying's Illustrations of the She. The lady Fan Ke there, a *favourite* heroine of the Chinese, tells the King of Ts'oo how she had sought to minister to his pleasure and had sent round among the neighbouring States to find ladies whom she might introduce to him, and who from their beauty and docility would satisfy all his desires. *Nothing could show more the degrading influence of polygamy* than this vaunted freedom from jealousy on the part of the *proper wife*, and, subordinately, in her inferiors.

The *consequences* of this social State were such as might be *expected*. Many of the odes have reference to the deeds of atrocious licentiousness and horrible bloodshed to which it gave rise. We wonder that with such an element of *depravation* and *disorder* working among the people the moral condition of the people, *bad as it was, was not worse*. That China now, *with this*

thing in it, can be heartily received into the comity of Western nations, is a vain imagination.

ii. The preserving salt of the kingdom was, I believe, the filial piety, with the strong family affections of the Chinese race, and their respect for the aged; virtues certainly of eminent worth. All these are illustrated in many odes of the *She*; and yet there is a *danger* of misjudging from them the actual condition of the country." On the margin Prof. Legge has as heading of this paragraph the words: "The filial piety and other virtues of the Chinese *not* conducing to the peace of the country so much as we might expect."

On page 141 Prof. Legge says: "It may be allowed that the natural tendency of the *She* as a whole is not to excite a military spirit, but to dispose to habits of peace; yet, as a *matter of fact*, there has not been less of war in China than in other lands. During the greater part of the Chow dynasty a condition of intestine strife among the feudal States was chronic. The State of Ts'in fought its way to empire through *seas of blood*. Probably there is no country in the world which has drunk in so much blood from its battles, sieges and massacres as this."

The next paragraph treats of "Immolating men at the tombs of the princes or *burying them alive* in them." Professor Legge says:—

"iii. The 6th ode of Book XI., Part I, relates to a deplorable event—the burying of three men, brothers, esteemed throughout the State of Ts'in for their admirable character, in the grave of Duke Muh and along with his coffin. Altogether, according to the Teo-chuen, 177 individuals were immolated *on that occasion*. Following the authority of Sze-ma Ts'een, who says that the cruel practice began with Duke Ch'ing Muh's elder brother and predecessor, at whose death 66 persons were buried alive, M. Biot observes that this bloody sacrifice had been recently taken from the Tartars.* . . ."

A FEW QUOTATIONS FROM PROFESSOR LEGGE'S WORK ON THE CH'UN TS'EW.

Page 40, of the Prolegomena, Prof. Legge says: "The scholars of China are ready, even forward, to admit that Confucius, in the Ch'un Ts'ew, often *conceals* the truth about things. On V. i. 6. Kung-yang says: 'The Ch'un Ts'ew conceals (the truth) on behalf of the *high in rank*, out of regard to *kinship* and on behalf of men of worth.' On V. i. 1 Tso says that it was the *rule* for the historiographers to *conceal* any wickedness which affected the character of the State. But this 'concealing' covers all the ground occupied by our three English words—*ignoring, concealing and misrepresenting*."

* On the sacrifice of human beings at burials, see De Groot, the Religious Systems of China, Vol II., Book I., Part III., Chapter IX.

"[i.] The Ch'un Ts'ew often ignores facts, and of this I will content myself with adducing two instances." . . . On p. 42 "[ii.] A large list of cases of ignoring might be made out by comparing the notes and narratives of Tso with the entries of the Ch'un Ts'ew, *but the cases of concealing the truth are much more numerous; and in fact it is difficult to draw the line in regard to many of them between mere concealment and misrepresentation. I have quoted, on p. 13, from Maou K'e-ling many startling instances of the manner in which the simple notice 'he died' is used, covering almost every possible way of violent and unnatural deaths. . . .*"

On page 45 [iii.] "I go on to the third and most *serious* charge which can be brought against the Ch'un Ts'ew. It not only *ignores* facts and *conceals* them, thus not merely hiding truth or distorting it, but *telling us what was not the truth.* The observation of Mencius that when the Ch'un Ts'ew was made, rebellious ministers and villainous sons became afraid, suggests the instances by which this feature of the classic may be best illustrated. . . ."

There follow six cases of misrepresentations of facts. On page 49 Prof. Legge continues under the heading, "What are we to think, from the Ch'un Ts'ew, of Confucius?" "It remains for me, having thus set forth the suppressions, the concealments, and the misrepresentations which abound in the Ch'un Ts'ew, to say a few words on the view which we must take from it of *Confucius* as its author or compiler. Again and again I have spoken of the *triviality* of the work and indicated my opinion of its being *unworthy* of the sage to have put together *so slight a thing.* But these **positively bad characteristics** of it on which I have now enlarged, demand the expression of a *sterner* judgment . . ."

P. 50: "Well, we have examined the *model* summary of history from the *stylus* of the sage, and it testifies to three *characteristics* of his mind, which it is *painful* to have thus distinctly to point out. First, he *had no reverence for truth in history, I may say no reverence for truth, without any modification.* He understood well enough that it was the description of events and actions according as they had taken place; but he himself constantly *transgressed* it in all the three ways which I have indicated. Second, *he shrank from looking the truth fairly in the face.* It was through this attribute of weakness that he so frequently endeavoured to *hide* the truth from himself and others by ignoring it altogether, or by giving an imperfect and *misleading* account of it. Wherever his *prejudices* were concerned he was liable to do this. Third, he had more sympathy with power than with weakness, and would *overlook wickedness and oppression in authority* rather than resentment and revenge in men who were suffering from them. He could conceive of nothing so worthy of condemnation as to be in-

subordinate. Hence he was so frequently *partial* in his judgments on what happened to rulers and *unjust* in his estimate of conduct of their subjects. In this respect he was *inferior to Mencius*, his disciple."

P. 51: "I have written these sentences about Confucius with *reluctance* and from a *compulsion of a sense of duty*. I have been accused of being unjust to him and of dealing with him inhumanly. Others have said that I was *partial to him*, and represented his character and doctrines *too favourably*. The conflicting charges encourage me to hope that I have pursued the golden Mean and dealt fairly with my subject. My conscience gives no response to the charge that I have been on the look-out for opportunities to depreciate Confucius. I know on the contrary that I have been forward to accord a generous appreciation to him and his teachings. But I have been *unable to make a hero of him*. My work was undertaken that I might understand for myself, and help others to understand, the religious, moral, social and political condition of China, and that I might see and suggest *the most likely methods of its improvement*. **Nothing stands in the way of this improvement so much as the devotion of its scholars and government to Confucius.** It is *he who leads them that causes them to err and has destroyed the way of their path.*"

"5. The above sentence leads me to the last point on which I proposed to touch in this section the *influence* which the Ch'un Ts'ew has had on the successive governments of China and on the Chinese people at large. And here I will be brief." . . .

On page 52: "But the influence of the Ch'un Ts'ew on the *literature* of China is of little importance, excepting as that influence has aided its moulding power on the *government and character of the people*; and in this respect it appears to me to have been **very injurious**. The three defects of Confucius which have left their impress so clearly on his work, have been painfully conspicuous in the *history of the country and the people down to the present day*. The teachings of Mencius, bringing into prominence the lessons of the Shoo and the She concerning the different awards of Providence, according as a *government* cherished or neglected the welfare of the people, have *modified* the *extreme* reverence for authority which was so remarkable in Confucius; but there remain altogether unmitigated the **want of reverence for truth** and the *shrinking from looking fairly at the realities of their conditions and relations*. And these are the *great evils under which China is suffering at the present day*. During the past forty years her *position* with regard to the more advanced nations of the world, has been *entirely changed*. She has entered into *treaties* with them upon *equal terms*; but I do not think her ministers and people have yet looked this truth fairly in

the face, so as to realize the fact that China is only *one* of *many* independent nations in the world, and that the 'beneath the sky,' over which her Emperor has rule, is not *all* beneath the sky, but only a certain portion of it which is defined on the earth's surface and can be pointed out *upon the map*. But if they will not admit this, and strictly keep good faith according to the treaties which they have accepted, the *result* will be for them *calamities greater than any that have yet befallen the empire*. Their lot has fallen in critical times, when *the books of Confucius* are **a very insufficient and unsafe guide for them**. If my study of the Ch'un Ts'ew *help towards convincing them of this* and leading them *to look away from him to another teacher*, a great aim of my life will have been gained."

FROM PROF. LEGGE'S INTRODUCTION TO THE YI-KING.

From this I will only quote one passage p. 38: "Chinese scholars and gentlemen, however, who have got some little acquaintance with Western science, are fond of saying that all the truths of *electricity, heat, light* and other branches of European *physics*, are in the eight trigrams. When asked how, then, they and their countrymen have been and are ignorant of those truths, they say that they have to learn them first from Western books, and then, *looking into the Yi*, they see that they were *all known to Confucius* more than 2000 years ago. The vain assumption thus manifested is **childish**; and *until* the Chinese drop their *hallucination* about the Yi as containing all things that have ever been dreamt of in all philosophies, it will prove a *stumbling block* to them and keep them from entering on the *true path of science*."

FROM PROF. LEGGE'S PROLEGOMENA TO MENCIOUS.

On p. 72 Prof. Legge says: "When Mencius insists again that every individual may become what he *fancies* that the sages were, *i.e.*, perfect, living in love, walking in righteousness, observant of propriety, approving whatsoever is good and disapproving whatever is evil, he is pushing his doctrine *beyond its proper limits*, he is making a use of it of which it is not capable. It supplies a *law* of conduct, and I have set it forth as entitled to our highest admiration for the manner in which it does so; but *law only* gives the *knowledge* of what we are *required* to do; **it does not give the power to do it**. We have seen how when it was necessary to explain accurately his statement that the nature of man is good, Mencius *defined* it as meaning that 'it is *constituted* for the practice of that which is good.' Because it is so *constituted* it follows that every man *ought* to practise what is good. But some *disorganization* may have happened to the nature, some *sad change* may have come over

it. The very fact that man has, in Mencius' own words, to **recover his 'lost mind,'** shows that the object of the *constitution* of the nature has not been *realized*. Whether he *can* recover it or not, therefore, is a question altogether different from that of its proper *design* "

P. 74: " Mencius is not to be *blamed* for his ignorance of what is to us the *Doctrine of the Full*. He had no means of becoming acquainted with it. We have to *regret*, however, that his study of human nature produced in him no deep *feeling* on account of men's proneness to go astray. *He never betrays any consciousness of his own weakness*. In this respect he is again *inferior* to Confucius, and far from being, as I have said of him in another aspect of his character, 'more admirable' than he. In the former volume I have shown that we may sometimes recognize, in what the sage says of himself, the expressions of *genuine humility*. He acknowledges that he comes *short* of what he *knows* he ought to be. *We do not meet with this in Mencius*. His merit is that of the speculative thinker. His glance is searching and his penetration deep; but there is wanting that *moral sensibility* which would draw us to him, in our best moments, as a man of like passions with ourselves. The *absence of humility* is naturally accompanied with a lack of *sympathy*. There is a *hardness* about his teachings. He is the professor, performing an operation in the class room, amid a throng of pupils who are admiring his science and dexterity, and who *forgets* in the triumph of his skill the suffering of the patient. The transgressors of their nature are to Mencius the 'tyrants of themselves' or 'the self-abandoned.' The utmost stretch of his commiseration is a *contemptuous* 'Alas for them!' The **radical defect** of the orthodox moral school of China, that there only needs a *knowledge* of duty to insure its *performance*, is in him *exceedingly apparent*. Confucius, Tsze-sze, and Mencius, *most strangely* never thought of calling this principle in question. It is always in the formula of Tsze-sze:— 'Given the sincerity, and there shall be the intelligence; given the *intelligence*, and there shall be the *sincerity*.' " (P. 75.)

"I said above that Mencius' doctrine of human nature was *defective*, inasmuch as even his *ideal* does not cover the *whole* field of duty. He says very little of **what we owe to God**. There is no glow of natural piety in his pages. *Instead of the name of God*, containing in itself a recognition of the divine personality and supremacy, we hear from him more commonly, as from Confucius, of *Heaven*. Butler has said: 'By the love of God I would understand all those regards, all those affections of mind, which are due immediately to Him from such a creature as man, and which *rest in Him* as their end.' Of such affections *Mencius knows nothing*. In

one place he speaks of 'delighting in Heaven,' but he is speaking, when he does so, of the sovereign who, with a great State, serves a small one, and the delight is seen in certain condescensions to the weak and unworthy. *Never once*, where he is treating of the nature of man, *does he make mention of any exercise of the mind as due directly to God.* The services of religion come in China under the principle of *propriety*, and are only **a cold formalism**; but even here *other things* come with Mencius *before* them. We are told: 'The richest fruit of *love* is this, the service of one's parents; the richest fruit of *righteousness* is this, the obeying one's elder brothers; the richest fruit of *wisdom* is this, the knowing those two things and not departing from them; the richest fruit of *propriety* is this, the ordering and adorning those two things.' How *different* is this from the reiterated declaration of the Scriptures that '*the fear of the Lord is the beginning of wisdom!*' The first and great commandment, '**Thou shalt love the Lord, thy God,** with *all thy heart and soul and mind and strength,*' was never thought of, much less delivered, by any Chinese philosopher or sage. Had Mencius apprehended this, and seen how *all our duties to our fellow-men* are **to be performed as to God**, he could not have thought so highly as he did of *man's* powers; a suspicion might have grown up that there is a *shadow* on the light which he has in himself.

"This *absence* of the recognition of man's *highest obligations* from Mencius' ideal of our nature, is itself a striking illustration of man's *estrangement from God.* His *talking of Heaven* has combined with the similar practice of his master **to prepare the way** for the grosser conceptions of the modern literati, who would often seem to *deny* the divine personality altogether and *substitute* for both God and Heaven a *mere principle of order or fitness of things.* It has done more, it has *left* the people in the mass to become an easy prey to the idolatrous fooleries of Buddhism. Yea, the *unreligiousness* of the teachers has **helped to deprave** still more the religion of the nation, such as it is, and makes its services a *miserable pageant of irreverent forms.* (P. 76).

"It is time to have done with this portion of my theme. It may be thought that I have done Mencius more than justice in the first part of my remarks and less than justice at the last; but I hope it is *not* so. A *very important* use is to be made both of what he *succeeds* in and where he *fails* in his discoursing upon human nature. His principles may be, and I conceive *ought* to be, *turned against himself.* They should be pressed to produce the **conviction of sin.** There is enough in them if the conscience be but quickened by the Spirit of God to make the haughtiest scholar cry out,

'O wretched man that I am! who shall deliver me from this body of death?' Then may it be said to him with effect, *'Behold the Lamb of God who taketh away the sin of the world!'* Then may Christ, as a new and true exemplar of all that man should be, be displayed, *'altogether lovely,'* to the trembling mind! Then may a *new heart* be received from *Him* that shall thrill in the acknowledgment of the claims, both of men *and God*, and girding up the loins of the mind, address itself to walk in all His commandments and ordinances blameless! One thing should be plain. In Mencius' lessons on human duty there is **no hope** for his countrymen. If they serve as a schoolmaster to bring them to Christ, they will have done their part; but it is from *Christ alone* that **the help of the Chinese** can come."

Professor Legge concludes this grand chapter on Mencius, p. 79, with the following words: "The idol of Chinese superstition is about to be broken. Broken it must be ere long, and a *new generation of thinkers* will arise, to whom Mencius will be a **study but not a guide.**"

(To be concluded.)

Memorial of Rev. Y. K. Yen.

THE Executive Committee of the Anti-Opium League in China has learned with profound sorrow of the death of their esteemed colleague, the Rev. Y. K. Yen, of Shanghai.

Mr. Yen was educated in the United States, receiving the degree of A.M. from his Alma Mater.

Returning to his native land, for over thirty years he has been an able minister of the Gospel.

By birth a Chinese, by education an American, trusted by his own brethren, and considered a wise counsellor by the missionary body, he occupied a conspicuous position as the Prince of Intermediaries between the native and the foreign Church. Feeling deeply the misery brought upon his people by the curse of opium, for years he has been a prominent advocate of the Anti-Opium Movement.

In 1894, by invitation, he visited England in behalf of this cause, and his eloquent pleadings were heard by large audiences throughout the United Kingdom. At the time of his death he was a member of the Editorial Committee appointed to collect and publish the views of physicians of China on the effects of the use of opium on the Chinese. He had in contemplation the preparation of an urgent appeal to his countrymen for general organization to

resist the inroads of opium, but the hand of disease prevented its completion.

The Executive Committee desires to bear testimony to the faithfulness of our brother as a minister and as a philanthropist, and pray that among the Chinese many may be raised up to take his place in rescuing the millions addicted to the opium habit.

Adopted June 28th by the Executive Committee of the A.-O. L.

Rev. Wm. Muirhead, D.D., was unanimously elected to fill the vacancy caused by the death of Rev. Y. K. Yen.

J. N. HAYES,
Secretary.

In Memoriam.

HENRIETTA BLODGET WILLIAMS.

Died at Kalgan, of typhus fever, May 30th, 1898.

MY earliest recollections of Etta, as she was always called, were of a girl seven or eight years old, absorbed with her book, at first pictures, then anything readable. She literally devoured anything within her reach, including encyclopedias and histories.

Her power of concentration was remarkable. When reading she was totally oblivious to whatever was going on around her, even the loud calling of her own name. And sometimes her meals were sacrificed to her book.

She early learned the art of skimming through a book, and yet gaining and retaining all its essential ideas, and with a quick perception she grasped the aims and genius and characteristics of each author read. She thus became an excellent judge of most of the writers of the day. And her criticisms, while original, were seldom at fault.

Had she chosen to devote herself to literary work, her rare acquaintance with others' writings, her vivid imagination, and especially her keen sense of humor, with her versatility of expression, would have almost certainly made her a successful and popular writer.

But she early determined to give herself and whatever talents she possessed to the uplifting of her down-trodden sisters in China.

To this end on arriving at Kalgan she attacked the language vigorously. And applying to it her well trained memory and systematic habits of study, she soon recalled the language of her childhood, and so gained a familiarity with the written character.

When new missionaries came to the station she was a great help to them in learning the language.

She began early to use what she had learned, in teaching and preaching to the women and children. And she at once became a great favorite with all.

Improved methods of study were introduced into her girls' school. She was specially interested in the anti-foot-binding reform. And in her school the number of girls, with unbound feet, increased in three years from one to thirteen.

But she could not rest in school-work alone while so little was being done for the women outside. She secured an efficient teacher for the school, and gradually left some of the routine work to others, while she went out on horseback tours, where there were Christian families. And her missionary horse became known in many places. In the summer vacations she rode to the most distant out-stations, from fifty to one hundred miles away. And everywhere she endeavored to teach the women and children to read the Bible and pray and sing. I remember meeting her in one of these distant tours. She was out in the chapel court after a service, giving further instruction to those who would listen. She had one child on her lap, held two others by the hand, while half a dozen others crowded against her, and a dozen women sat around. And all listened eagerly to her Bible stories, or tried to follow her in singing. She seemed for the time one of them. She wore the native women's costume, and greatly enjoyed eating Chinese food with them. No wonder she came home tired, and less clean by far than when she started out.

Her visits were all too short for the people who clung to her and urged her to come again soon. Often and often have I been asked, "When is Miss Williams coming again?"

It was indeed interesting to see how she pleased all by doing so much for them.

It was just this giving herself unreservedly to others' wants that cost her her life. For when her school girls were taken sick there was nothing she did not do for them. She was with them night and day. The school-room now became a hospital. For there were five girls down with the fever at once. Every real and imaginary want was attended to personally.

As there was no physician to be had (Dr. Waples had gone to America two months before) she did not suspect it was typhus until it was too late. And as her father and Mr. and Mrs. Sprague were gone to Mission meeting she was quite alone with them, except the Chinese women. The Swedish ladies in the other part of the city offered to come, but she thought she did not need any

help. And even when she came down she was loth to call Mrs. Larson till she was barely able to write the word. In three days another lady came. And the next day her father returned. But then she was barely able to speak, though she recognized him, and expressed her joy at seeing him. And in the third day after, her spirit took its flight to the heavenly land. While she entered into rest, and the reward of those who have given their lives for others, we were left to mourn her absence from us, and sorrow that one so well fitted, and so much needed, should be called from earthly service in less than five years from beginning work for these Chinese.

Who knows but this short, earnest, self-giving life may kindle the spiritual life of some, even many who perhaps because of this death may be used of God for accomplishing great things in His kingdom.

And is not this a loud call for some other self-denying volunteer to take up the fallen standard, and from her gained vantage ground, carry on this, the Master's work, to a grand consummation?

W. P. SPRAGUE.

Kalgan, North-China, June 17th, 1898.

Educational Department.

REV. JOHN C. FERGUSON, *Editor.*

Published in the interests of the "Educational Association of China."

Kindergartens in the Hawaiian Islands.

BY GEORGE B. FRYER.

THE kindergarten as an indispensable part of educational systems is every year becoming more prominent. "Necessity is the mother of invention;" and in proportion as the necessity for the instruction of the youngest children has been felt, the requisite means and methods have been and will be discovered and set into operation. In our own countries the kindergarten has advanced with rapid steps during the past few years, so that in centres where such a thing as a kindergarten was not even known or thought of may now be found public free kindergartens for the children of the lower and middle classes and private kindergartens for the wealthy. Some of them are graded and working on a regular system of organization, directed by Boards, and having students who are trained and educated especially for the work, and who, beginning as assistants, gradually rise up to responsible positions as principals.

Even in the very middle of the Pacific I was most interested to notice the rapid growth of the kindergartens at Honolulu during a recent visit. Here the system has necessarily to be adapted to the requirements of the races who people this "Paradise of the Pacific."

The climate and productions of the Hawaiian Islands are such that people have flocked there from all parts of the earth, especially from the United States, China, Japan and Portugal, and have made these Islands their home. As the population increases there are necessarily a great number of children between the age of three and six years, of all classes, both foreign and native.

What can best be done with them is the question of the more philanthropic among the residents. This was decided by the Rev. Frank W. Damon, who started a free kindergarten in connection with his Chinese mission in 1892. It formed a nucleus, and the following year "The Woman's Board of Missions of the Pacific Islands" established a Hawaiian, a Portuguese and a Japanese kindergarten.

In 1894 a foreign kindergarten was opened, and the Woman's Board organized a kindergarten department in their society. Five kindergartens were thus organized, and teachers and helpers had to be provided. A training school was therefore formed. Miss Eastman, of San Francisco, was elected to direct it and train young ladies for kindergarten work. During the following year the "Children's Aid Association" and the "Free Kindergarten Society" joined forces, and were soon acting harmoniously in their noble work.

There were now five regular kindergartens with about three hundred children on the rolls; but on account of whooping-cough, measles, rainy weather, etc., not more than two hundred were in regular attendance. The report for 1896 says: "Three hundred little lives gladdened by the sunny atmosphere of the kindergarten! Who can tell what good has been accomplished in the homes of these children, who have been trained in courtesy, neatness and unselfishness!"

1897 saw some radical changes in the kindergartens. Three more had been started, one of them being on the Ewa plantation. It had long been thought and cherished in the hearts of the directors that kindergartens ought to be started on the plantations, as the children were growing up without any chance of an education, because their parents have very little opportunity to help them. The directors have much to thank the managers of the plantation for their assistance in starting the first school of its kind. It is said that much will depend upon the results of this experiment, and it is therefore watched with anxious eyes.

The attendance at all the kindergartens of the Association has now greatly increased; about five hundred being on the rolls, viz., Chinese, eighty; Hawaiian, forty-four; Japanese, fifty-four; Portuguese, eighty-four; foreign, one hundred; Palama mixed kindergarten, one hundred and three; Ewa, twenty-four; and Maemae, twenty.

The training school has proved successful; twelve students have graduated and twenty-three more are on the road. It has once changed hands; Miss Eastman having returned to her work in San Francisco and Miss Lawrence, of Chicago, having taken over her duties in a most satisfactory manner.

All candidates for the training school must have a written certificate of high moral character from some responsible person; must show a high school diploma or its equivalent; have a knowledge of music and drawing; a physician's certificate of good health and be eighteen years of age, except in special cases. The students are required to assist daily in the kindergartens in lieu of paying tuition fees. Those who are unable to do so, pay a tuition fee of \$5 a month.

The greatest care is taken of each child's sanitary affairs in all the kindergartens. Skin and other diseases being prevalent among the poorer part of the population, each child is carefully watched. As soon as a child shows any sign of disease, it is at once taken to the dispensary, where it is treated. All kindergartens are supplied with carbolic soap. Even individual drinking cups are used in some of them, and it is hoped that individual towels may also be introduced.

The children are supposed to reach the kindergartens at nine o'clock. In some cases an omnibus meets those who live too far away to walk. They are first washed and prepared for their morning's work. After their "Good Morning" songs they engage in various modes of exercise. Some dance and skip together, others march around the room and go through various exercises prepared for them. Some play at bean-bags and some in the sand, building houses, making towns, hills, valleys, etc. Others draw on the black-board, and thus represent their ideas. Some draw men or birds, caterpillars, houses or chairs. Of course these look crude, but still they express original ideas, which are soon of great service to them. Others play with clay and represent their ideas in that way. As with the black-board figures, their models, too, look crude, but they serve the same purpose, if anything they serve the purpose better, because children generally can mould better than they draw. A small group find amusement in blocks and build strange things on the floor. Sometimes a limitation is given in order to make the

expression more clear, as for instance a house must have two stories. They are given a certain number of blocks to express the given idea ; but even then no two are alike.

A favorite form of amusement is found in carpentering; the materials being already prepared. These the children nail together according to a given pattern. Still others are given a hoe and a rake to dig in their little gardens. They cultivate flowers and vegetables and sell them to assist kindergarten children that are even poorer than themselves.

The teachers visit the homes of the children at least once a month. This gives them a better idea of the children's home surroundings and enables them to counteract some of the influences of bad environments. Besides this the mothers are encouraged to visit the school whenever they are able. This gives them a better insight as to what their children are learning and doing. Mother's meetings are sometimes held, in which a few light refreshments are served, and thus a happy hour is spent. The mothers are often given hints as to how they may better care for their children so as to make them grow up happy and useful citizens.

Who can deny that these kindergartens are already doing a noble work? Though the amount of good seed sown in the youthful mind does not always bear immediate fruit yet good results are often seen at this early stage. Little children are now prevented from wandering on the streets or mixing with bad companions older than themselves. This influence is exerted during that part of their lives, when early and lasting impressions are being made, which, if of the wrong kind, subsequent education may fail to eradicate. The kindergartens may thus do much to close the jails and reformatory schools.

Mothers pressed with poverty cannot do all for their children they would like to. A great many are ignorant as to the proper methods of caring for them. Without the aid of these kind kindergarten friends, who care for them and try to make their surroundings more pleasant, these little ones would grow up and become a race that would be a burden to the community.

In these kindergartens it will always be seen that when children of different natures and dispositions are brought into contact with one another, and their rough points are smoothed off, they grow up and pass through the world side by side giving mutual help rather than mutual hindrance.

If this ideal could be universally carried out, citizen would stand by citizen, and country by country, until at last wars would be no more, evil wiped away, and all nations would be united in sentiment

as one people, while peace and prosperity would reign until the end of the world.

May the kindergartens continue to increase and prosper, not only in these lovely islands, but also throughout the world! Surely there cannot be a country where they are more needed than in China! Four hundred millions of people, having at least one young child out of every ten of their number, would thus require kindergartens for forty millions of children. Reckoning forty children for a school on an average, it will be thus seen that a million kindergarteners are needed by China before she can have her needs adequately supplied. The Roman Catholics establish foundling hospitals, and in other ways bring up young Chinese children in great numbers as the most satisfactory kind of missionary work. When will our Protestant societies awake to the necessity of following more widely this example by establishing Chinese kindergartens in large numbers and thus easily gain an influence over the next generation of Chinese that will be of a most beneficial and permanent character? Is there any way by which missionary energy and mission funds could be employed to better advantage for the good of China?

Notes and Items.

THE following Imperial decree of the 23rd June is to hand:—
 When our dynasty ruled China we followed the old examination regulations of the previous Ming dynasty, making a thorough knowledge of the Four Books (*Confucian Analects*) a *sine qua non* to official preferment. In the reign of the second Emperor K'ang Hsi this was changed and short practical essays were the rule, which, however, did not last long, for a return to the old methods was made shortly afterwards. Classical elegance and brilliant practical essays therefore became the rule at that time, and erudite scholars were turned out not a few. But of late scholarship has daily declined and miserable results have been displayed by candidates at examinations. This apparently has been caused by general carelessness and apathy for the classics, etc., and we therefore now rarely meet with any erudite and brilliant scholars, while those who have been chosen for degrees owed it rather to the reckless methods of making the selections. It therefore has come to this, that we must make certain changes in the literary curriculum in order to enable the true scholars and really deserving to get advancement. We therefore hereby command that commencing with the next literary examinations, from those for doctor down to the licentiate examinations throughout the empire,

the candidates shall be examined in short practical essays instead of in subjects from the *Confucian Analects* as of old. As to how to effect this end, by arranging the various methods of examination, we hereby command the Board of Rites to consider the matter carefully and report to us as to the details of the said new course of examinations. We issue this special decree at this time really because the present methods of study are opposed to the necessities of the times and so deeply rooted by custom and habit that we are forced to order a change from the ruts of old literary procedure. The shallow customs of old will therefore be broken down, and scholars, while still making the Classics and Analects their foundation for learning, will also be enabled, by being examined in short practical essays in current subjects, to keep their positions as true and erudite but practical scholars imbued with a thorough knowledge of present day topics. They will escape also the charge of being merely technical scholars possessed of empty knowledge. Let there be earnest and practical study, therefore, and thus justify this decision of the Throne towards going out of the way to secure true talent.—*N.-C. Daily News.*

An Imperial edict of the 3rd inst., appoints Sun Chia-nai, President of the Board of Civil Appointments and ex-Tutor of the late Emperor Tung Chih, to be President of the proposed Imperial University of Peking, the rules and curriculum for which have been copied from Western educational institutions of the same nature by the Grand Council and the Tsung-li Yamên under orders from the Emperor. The new President is given full discretion to select the staff of professors and tutors for the University, foreign and Chinese scholars being equally eligible for these posts. The Board of Revenue is further commanded in the above edict to provide the funds for establishing the University and maintaining it after it has been started, while the two Reform Clubs established after the late war, are also commanded to amalgamate with the new University. Similar universities are to be established in the various provinces—one to each.—*N.-C. Daily News.*

The two Imperial edicts which are given in the preceding notes form the most important epoch in the colossal changes which are coming over China. They affect the education of the scholars and rulers, and therefore strike at the very root of the country's advancement. The last and strongest fortress of conservatism has capitulated and a new force of educational principles is to assume control. The standard essay—*Wên-chang*—has been the chief cause of the working of the minds of the literati and causing them to labor ceaselessly in the same old tread-mill. It

has held absolute sway for a millennium over China's intellectual life, and its baneful effects can be seen everywhere in the literature of the last three dynasties. Scholars have learned what they could not afterwards make use of in actual life, and they have had no time left for learning what could be used. The scholars of the Sung dynasty bequeathed in this legacy of the Wên-chang a burden of such weight upon the mental life of China that it has been steadily crushing out its very existence. Originated to perpetuate classical learning it has been the liveliest factor in suppressing the desire for such knowledge. It has absolutely nothing to be said in its favor unless the remark of an eminent living statesman of China be given to its credit that "it has repressed rebellion by keeping the minds of ambitious men cramped by the pursuit of useless knowledge." The main reason that has kept it alive has been that it was supposed to be the essence of orthodox Confucianism. Now that this bubble of orthodoxy has been pricked by Imperial decree the scholars will all readily fall in with any abuse which can be heaped upon the defunct derelict. The credit of urging the change upon the immediate attention of the Emperor is commonly given to K'ang An-mei, the Canton sage, who is now a Minister of the Tsung-li Yamên. As the Imperial edict mentions, the Emperor K'ang Hsi endeavored to give up the essay system, and in fact held two triennial examinations without it, but was finally compelled by the stress of public opinion to revert to it. Times have changed since then, and we can conceive of no possibility of a resurrection of the wretched tyrant. China is now for the first time free to inaugurate a new educational system, and that she really intends to do this is seen by the immediate establishment of an Imperial University at Peking, which is to be the model of schools in each of the provincial capitals. New developments in education can be confidently expected.

An important article from Mr. Robert E. Lewis, Secretary of the College Young Men's Christian Association, on "The Significance of the Student Missionary Enterprise," will appear in our next issue. Mr. Lewis is at present in Japan attending conventions of students.

Two of the students of the Kiukiang Institute, of which Rev. James Jackson is President, obtained their Siu tsai degree in their local examinations recently. They obtained their *New Degrees.* degrees by examination in mathematics and elementary science. This is one of the first instances we have heard of young men obtaining their degrees in this way, and it reflects great credit upon the local reputation of the school and its Principal, as well as upon the good-will of the Literary Chancellor. The Imperial

edict of ten years ago provided for such instances, but the conservatism of examiners prevented candidates from making use of it. We learn that the incident created quite a sensation locally, and it must certainly have a very beneficial effect upon the standing of the destitute.

It is a great pleasure to learn that the students of Têng-chow College are corresponding with each other with a view to erecting in Têng-chow a memorial building for the late Mrs. *The late Mrs. Mateer*. Mateer. The building is to be used for the holding of women's classes and for the entertainment of women visitors. One of the older graduates is of his own motion collecting materials for the preparation of a memoir in Chinese. These are pleasing evidences of the sincerity of the gratitude and affection so markedly evinced toward this 'elect lady' during her life-time. Surely 'her works do follow her.'

Correspondence.

PRACTICAL QUESTIONS.

To the Editor of

"THE CHINESE RECORDER."

*The Plague "Wonderful" and of
"Long Continuance."*

DEAR SIR: The appearance of the plague for the third and even fourth time in the same locality has suggested to the more intelligent natives the idea that a change in their style of architecture is desirable. In this as in nearly all radical reforms the native Christians, especially the native pastors, are expected to set the example. They are intimate with the foreigner, and read his publications. The Christian parsonage should therefore show the new architecture. All seem to realize that one of the essentials is, getting away from the earth, say from three to five feet. They are also fully agreed that thieves and tigers must be duly considered, and therefore the new house must, like the old, be a miniature fortress, af-

fording safety to domestic animals, farm implements, produce, &c. Light and ventilation are further essentials that complicate the problem. The questions to be considered are the following:—

1st. How can we have our domestic animals protected without taking them to bed with us, so to speak?

2nd. How can grain be kept in the house without drawing the pestiferous rats?

3rd. How can light and air be secured without inviting calls from thieves and wild animals?

In a large district another question is:—

How can the new house be made a tower of safety in the village wars without, however, giving it the appearance of a tower. The old, solid blank walls to the rear and at both ends of the present house (unbroken by window, air-hole or any such thing) are apparently an essential so long as attacks by bands of armed men are events of frequent occurrence.

I believe there is a large field here for our illustrated native papers and for those of our missionary brethren who have some ability as architects, and I would suggest that they give the country the benefit of their ideas. To many of us but one remedy suggests itself, namely the establishment of a government worthy of the name.

F. OHLINGER.

Hing-hua, June, 1898.

MISSION WORK IN INDIA.

To the Editor of

"THE CHINESE RECORDER."

Mhow, May 24th, 1898.

MY DEAR FRIEND: You asked me to tell you something about mission work in this part of India, but I fear I have nothing of interest to relate.

The first thing that struck me on coming here was the fact that mission work is conducted on a much larger scale in India than is generally seen in China. One missionary may have charge of a large district of country and at the same time run a high school, half a dozen primary schools, and possibly a boys' boarding-school and an orphanage. The amount of work undertaken is seemingly regulated by the amount of money supplied by the home Board. One of the mistakes in some of the missions is the multiplying of such institutions. The main strength of many, I believe we might say of all the missions, has been directed to educational work with the result that, although evangelistic work has not been neglected, it has not received its proper share of the energy expended.

There is educational work enough at present for three times as much evangelistic work as is carried on. Educational work has had every advantage in India for many years past, and missionaries have toiled hard and waited patiently

for adequate results, but I believe it is generally admitted that the results have been far from encouraging. Some missionaries look forward hopefully to the time when there will be a general movement in favor of Christianity, and then it is expected that many who are now kept back, through fear, will come forward bravely; and many more, who have a good knowledge of Christianity gained at mission schools, and who are now bitterly opposed to the religion of Jesus Christ, will in that day be influenced by the Holy Spirit to accept Jesus as their Saviour. Our prayer is that God may hasten that day, and to the end we wish to see the number of those who will give all their time to the preaching of the Gospel, increased many-fold.

The salary paid for native agents, especially teachers, is very high. High school teachers command from Rs. 60 to Rs. 150, and middle school teachers Rs. 30 to Rs. 60 per month, while catechists receive from Rs. 15 to Rs. 40 per month, and ordained preachers as high as Rs. 100 and more. (The Rupee is worth about 70 cents Mex.).

There has been a great outcry in many quarters against the cut imposed upon the appropriations from home, and yet after more than a year has passed it is believed in most cases to have proved a great blessing. In this connection a number of the missions have been earnestly studying Dr. Nevius' Methods of Mission Work, and as a result of the careful and prayerful study of the question we believe that some better plan of self-support will be decided upon.

Some of the problems which the missions in India have had to face, are as yet unknown in China, but the changing conditions there are going to bring some of these to the front, and wisdom will be needed to deal with them rightly. I am convinced, however, that no matter

what the changed conditions may be, that our first duty is to preach the Gospel, for it is still "the power of God unto salvation to every one that believeth." I have still a very warm place in my heart for China, and my prayer is that God may bless all the workers there with wisdom, and above all with the power of the Holy Ghost.

Yours sincerely,

J. FRAZER SMITH.

A NEW SUMMER RESORT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: As the question of a summer resort presses upon the missionary body more and more the matter of expense, distance and time become important factors. Without any desire to enter into competition or contrast with other places, and still less seeking to advertise the locality below mentioned, it is fair to state facts, so far as they are facts, and offer our fellow-workers an opportunity to provide for themselves and families a suitable summer home at a very moderate cost. In 1887, Rev. G. L. Mason, of Huchow, secured rooms in a native house on the Moh-kön-san 莫干山, a range or cluster of mountains in North Chekiang. Since then others have gone there at intervals, but although near, it has been considered rather inaccessible, and the natural attractiveness of the place has been rather obviated by the loneliness and lack of a market. However quite a number have bought land there and others have rented native houses, so that this present season there are more than a dozen families making trial of the locality. A land-holders' committee have undertaken to supply fresh bread every day from Hangchow. Mails come daily from Shanghai and fresh groceries can now be bought on the

ground at about ten per cent extra for carriage. The local market is improving, though not yet all that could be desired. The altitude of the best building sites range from 1200 to 2600 feet. There is abundance of bamboo shade and some trees, numerous clear, cold water springs abound, and the roads of stone steps or paved inclines can be made very much better by some outlay. Houses of three or four rooms, with mud or stone walls plastered within and without, with all-around verandahs and tile roofs, can be built for from four hundred to one thousand dollars Mexican. Bamboo booths, sufficiently comfortable for a season, can be put up for about thirty dollars. Steam launches tow houseboats to Dang-hsi 棲塘; from thence to San-gyao-bu 三橋埠 is about fifty-four li by canal. The ascent from San-gyao-bu can be made in chairs for something over one dollar each. Baggage and stores can go up for five or six cash per catty. Building materials' cost in proportion to the difficulty of handling. The temperature, as observed for three years, will average about eight or ten degrees lower than Hangchow, Soochow and Shanghai. The nights are cool enough to insure sound sleep; children under the natural shade or bamboo mat sheds can play all day in the open air along the ridges. Competent medical opinion holds that the elevation is not sufficient to induce bowel troubles while there is no local malaria. The extreme age of some of the Chinese who live there suggests a high degree of healthiness. It is unfortunate that something of a rush was made during the spring by parties over-anxious to purchase land, and consequently high prices now rule, but the land-holders' committee is taking the matter in hand, and such a spirit of unity and co-operation has been manifested that it is probable that good building sites with road-

way and water privileges can be secured at a reasonable price if pursued in a proper way. This committee will endeavor to expend in improvements any profits arising from the sale or subdivision of the property. As those who expect to aid in extending these privileges are busy men there is no time to waste on any but *bona fide* seekers for summer homes. Applications for lots may be sent in to the Mission Press, Shanghai, and will receive attention in due time. The time from Shanghai to Dang-hsi by steam launch is about twenty-eight hours, from Soochow less than twenty-four, from Hangchow something over two. A small boat meets these launches at Dang-hsi daily, except Sunday, and carriers and chair-men, sufficient for small parties, are already engaged to facilitate transit. The writer of this is in no sense interested in making money, and does not propose to act in the premises except as a servant of the committee and of his fellow-workers.

W. H. HUDSON,
South. Presb. Mission.

July 19th, 1898.

NATIVE CONVERTS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Will you allow me a little space in reply to Mr. Medhurst's letter published in the May number of your Journal? That gentleman belongs to a mission which has for many years studied earnestly to win the good-will of the people; and for patient forbearance, for gentle and courteous dealing with the natives, they are perhaps unexcelled. They are, moreover, very careful in the reception of converts, keeping them on probation 18 months and "wishing it were longer." The consequence is a large and fairly healthy work,

so that with this environment Mr. Medhurst naturally sees things in their best color and setting, yet even there he admits "that there is a large percentage of nominal Christians on our church books (which) none can truthfully deny."

Now I claim to have had wide enough experience to know that in China particularly all is not gold that glitters, and I see no sufficient reason why we should try to persuade ourselves (as many do) that it is gold. If it be true,—and I will go some way to grant it,—that the churches at home are no better than those in China, that only proves that nominal Christianity has a very distinct place in our home churches, and that in them there are many who have a name to live and are dead. Home churches should not therefore be our standard in this matter, nor their weakness our excuse, for the spirit of the world abounds in many of them.

Mr. Medhurst says: "Christianity in China principally born of hopes of obtaining a share of the spoils of office!!!" and then says: "Why, Sir, the thought is a libel on the power of God's Spirit to convert and a slander on the thousands," etc. I do not know where Mr. Medhurst gets that first sentence from; certainly not from my pen, or Mr. Partch's, and yet it is made to appear as said by one of us, for he goes on to say: "Were my sentiments the same as Dr. Randle's I would leave this trying field and seek again some comfortable pastorate." Now, if it were the chief end of the Christian teacher to make himself comfortable, and to seek his own well-being, then perhaps he might fall in with the suggestion given, but if it be of importance to him to serve God, in God's own way, other purposes might possibly prevail. If it be God's will that we should labor here without converts, oh, for grace to do even that. The multi-

plication of converts (such as we get) is no evidence that the work is being blessed of God. Brethren, examine the position and let us have that which is right, and, as far as we can know it, that which is in accordance with God's will, cost what it may.

Yours fraternally,

HORACE A. RANDLE.

Ping-tu, June 2nd, 1898.

NATIVE CONVERTS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I was much interested reading the contributions of Mr. Mason and Mr. Medhurst in the May number.

I welcome the testimony of the latter regarding the main point at issue. Briefly summed up it is: The native Church is as good if not a little better than the home Church. There are many in the former constantly growing in grace. But there remain a large percentage whose religion is based on the catechism. These propositions coincide so nearly with my own convictions that I feel distinctly comforted. I feared that my seeing so little real religious motive and consistent loyalty to high aims in the native converts, was merely a blur of my own unspiritual vision. Doubtless too Mr. Medhurst is right in saying that we the leaders are largely responsible.

I heartily concur too in the statement of Mr. Mason that "Christ is honored more by a dozen real Christians than by ten thousand who wear the Christian name for revenue only." Our final ideal is the same. Methods are and must be different. I cannot, however, but take exception to the criticism that such "up to date" missionary work is very unlike apostolic teaching and practice. We have indeed very little apostolic teaching on the

subject of the reception of members; their injunctions being directed mainly to the instruction and ordering of the Church already gathered. But we do have hints here and there of their practice, which are very suggestive. Allow me to repeat my conditions of Church membership as I briefly outlined them in the March number. "All who want to join the Church shall be received, provided they understand the rudiments of Christian truth and promise to follow Christ's example and teaching." I have thought and think still that that is apostolic practice. It cannot be thought that the five thousand who joined the Church in the few days succeeding Pentecost, were subjected to a searching examination or placed on probation. Neither did apostolic method sift out all the chaff as witness Ananias and Sapphira. Philip went down to Samaria to preach, and it is recorded that "when they believed they were baptized both men and women." One at least of that number, Simon, turned out ignorant and unworthy. Peter commanded the baptism of Cornelius and his company immediately on their reception of the truth. The record of Paul's first missionary journey, makes it evident that he received all believers as they came, and on his return trip organized them into Churches. How immediately baptism followed confession in Paul's practice, may be seen from the cases of the Philippian jailer, Lydia, and the Ephesian disciples who had only received John's baptism. The results were what might be expected. "Your glorying is not good." "I marvel that ye are so soon removed from him that called you into the grace of Christ." "O foolish Galatians, who hath bewitched you that ye should not obey the truth." "I desire to be present with you now and to change my voice; for I stand in doubt of you." "All they

which are in Asia are turned away from me."

"Demas hath forsaken me having loved this present world." Let me quote from a recent writer on Paul and his times. "Moreover, his own churches, those which had grown up under his ministry, turned against him. Again and again the planting of his own hands he saw perverted or corrupted. He had been received by the Galatians with enthusiasm; and he had seen them dropping away from him, suspecting his motives and abandoning his ministry and going back into Judaism. He had been welcomed by enthusiastic disciples in Corinth; and he had seen them dividing into sects and himself traduced by missionaries who undermined his authority and questioned his motives. He had been so aroused with indignation that once he started to go back to Corinth by his own personal presence to do battle to those who had misrepresented and misreported, and then stopped because he did not quite dare to trust his temper under the circumstances. He had seen corruption enter the churches of Ephesus and Colosse; he had seen them turned away from the simplicity which was in the Lord Jesus Christ by the Orientalism which had been imported from Alexandria and under its influence a mongrel religion grow up—polytheistic and pantheistic, lacking the simplicity of the Hebrew faith, and these were the churches he had himself established." Therefore, I think a missionary has apostolic warrant for setting the seal of the Church on many who are unworthy. It only remains for him then to follow apostolic example to the end and "preach the Word: be instant in season and out of season; reprove, rebuke, exhort with all long suffering and doctrine," and so he will escape the "purely nominal Christianity that satisfies the Catholic hierarchy."

The low state of missionary churches is no new thing under the

sun. From the Acts of the Apostles down, it may be traced.

The point I wish particularly to emphasize is: Be honest in representing the results of missionary work. I am not a pessimist, but I cannot but cry out against the overdrawn optimism with which the churches at home are deluged.

Sincerely yours,

V. F. PARTCH.

"ONE BIBLE OR THREE."

To the Editor of

"THE CHINESE RECORDER."

Shanghai, 23rd July, 1898.

DEAR SIR: In the July number of the "RECORDER" Dr. DuBose thought it right to sound an "alarm" and to call for the rejection of work, the preliminary stages of which are now only drawing to a close. This surely is altogether premature.

May I remind Dr. DuBose that the Conference of 1890 instructed the Executive Committees on the translation and revision of the Scriptures to secure "*one Bible in three versions*" (see *Records*, pp. XL, XLII and XLIII). There is no reason whatever to suppose that these instructions have been forgotten or disregarded.

May I further say in reply to Dr. DuBose: (1) that the Delegates' version has not been published exclusively by the British and Foreign Bible Society, (2) that the new High Wên-li version, like the Easy Wên-li and Mandarin versions, will be the common property of the three Societies, with whose "concurrence and financial help" this revision is being carried forward, and (3) that nothing like "6,000,000 copies of the Delegates" have been "distributed among the eighteen provinces" by the British and Foreign Bible Society or by all the Societies combined.

Yours truly,

G. H. BONDFIELD,

Agent,

B. & F. B. S., Shanghai.

Our Book Table.

Grammaire Annamite. Hanoi, 1897. An Annamite Grammar, prepared for the use of Frenchmen in Annam and Tongking.

This is a French work of 210 pages. The Annamite language is half Chinese and half native. The Chinese invaded Annam more than 2000 years ago. Colonists settled there and taught the Chinese language. The information on old Chinese afforded by the Annamite language is of the most valuable kind, because of its antiquity. The French protectors of Annam wonder at the fondness of the Annamese for the Chinese language which has taken hold there as in Corea and Japan. The native words are monosyllabic. They have not the adaptation for political use which Chinese words possess. The Chinese vocabulary is adapted for politics, city government, education and trade. It is thoughtful and varied. This is the reason that it has taken hold in border kingdoms and cannot be eradicated by French or by English.

The masculine in Annamite is *duk* and the feminine *kai*. *Bo-duk* is a bull, *bo-kai* a cow. The adjective follows the noun. Here the Annamite differs from Chinese in syntax. *Sivot* is a rat. This shows us the lost *t* of the Chinese *shu*. *S* is our English *r*. The word is identical in Annamite, English and Chinese. The reason is that roots are in all languages identical, as is proved by such examples as this.

I recommend this book as useful to students of language. The Annamite being monosyllabic supports the claim of monosyllabism to be the oldest form of language. Polysyllabism was not adopted till after the first ages of man in society. The language of those first ages must have been monosyllabic, because polysyllabic words are made

up of old roots gradually annexed one to another just as powerful empires grow wider by annexing new provinces.

J. EDKINS.

REVIEW.

Self-hood and Service. The Relation of Christian Personality to Wealth and Social Redemption. By David Beaton. Chicago: Fleming H. Revell Co. 1898. Pp. 220. \$1.00.

This book is by the pastor of the Lincoln Park Congregational Church, Chicago, and consists of eighteen chapters, beginning with Social Redemption through Christianity and ending with the New Christian Civilization and the Scope and Sanity of the New Ideal. The two main contentions of the author are directed against the socialistic teaching that the right of accumulation ought to be limited, and in favor of the Christian doctrine that wealth is a sacred trust to be used, and not kept or misused. These propositions are amplified and illustrated in a great variety of ways, and with much cogency of argument, and with Scotch shrewdness and persistency. While treating of matters coming within the sphere of social science the book is quite free from the technicalities, either of sociology or of political economy. The whole scope of it is both sane and Christian. It is a great contrast to the works which Professor Herron used to put forth, filled with vague generalities, such as the announcement that 'Society is Redemption', and the like. Unlike Dr. Herron's treatises, Dr. Beaton's is quite susceptible of being translated into Chinese, a test, as we have frequently had occasion to remark, it is a pity that more authors do not know how to apply in advance. The prin-

ciples here elaborated ought to be brought to the attention of every scholar in our colleges and universities with varied but unwearied iteration, until a new generation shall arise, which not only believes them, but what is far more is ready to put them into practice. This book ought to have a wide circulation and to demand very soon a second edition. We have noted occasional inaccuracies in quotation and some inexcusable misprints, such as 'ought not tend' on page 83.

The True Vine. Meditations for a Month on John XV. 1-16. By Rev. Andrew Murray. Revells. 1898. Pp. 159. \$0.50.

This is intended as a shorter and a simpler work than the author's well known 'Abide in Christ' for the use of the young who know and love the Lord. It is characterized by the familiar traits of practicality and devoutness in equal proportions, and like Mr. Murray's other volumes will have a wide reading the world around.

The Hidden Years at Nazareth. By Rev. G. Campbell Morgan. Pastor of the New Congregational Church, Tollington Park, London; Author of Discipleship. Revells. 1898. Pp. 48. \$0.25.

The theme of this little book, which weighs less than two ounces and a half, is contained in the last sentence: 'The carpenter's shop made Calvary not a battle field merely, but a day of triumph that lit heaven and earth with hope; and if you and I would triumph when our Calvary comes, we must triumph in the little things of the common hours.'

A. H. S.

The Twenty-second Annual Report of the Central China Religious Tract Society for the year ending Dec. 31st. 1897. Head-quarters—Hankow and Wuchang. Depôts—Hankow, Chungking and Chen-tu.

The introduction to this Report reads:—

After a year of comparative calm we find ourselves in the midst of stirring events which are fraught with the utmost good or the direst ill to the land and work we love so well. Yet our prevailing note is one of thanksgiving and praise for the past year and of confident hope for the year, the threshold of which we crossed but a few days ago.

The total number of issues from the Central Depot during the year are:—

Books	...	...	269,567
Hymn books	...	...	1,982
Folders	...	...	253,247
Sheets	...	...	117,963
Calendars	...	...	294,220
Other Societies' works	...	...	21,667
			958,646
N. B. S. S. Introduction to Scriptures	...	...	270,000
Total	...	...	1,228,646

The annual meeting was held in Hankow, January 7th, 1898, when encouraging addresses were made by Rev. Messrs. Warren, Adams, John and others. That of the latter was published in the RECORDER of March, 1898, and is one of the best missionary addresses we have ever read. The reports of the colporteurs are good.

Of these it is said: "We wish to make it very clear that we do not employ Christian Chinese as colporteurs simply because they happen to have the power of getting rid of a large number of tracts, leaving it to themselves as to how much, or how little, Christian work they shall undertake over and above the routine business of book-selling. Our aim is to seek out earnest Christian men who are longing to do more for God than is possible in their circumstances, and by giving them a small regular allowance in wages, or in books to sell, on the proceeds of which they can live, set them free to put all their time and strength into direct

Christian work, doing their book-selling only as one of the things expected of them."

And of the work: "Colportage work is not only a splendid training school, but it is a fine test of character and fitness, while the responsibility of the colporteur's position is of course very much less than that of the native preacher. Several men who were trained and tested as colporteurs now occupy important spheres in connection with more than one mission. They have already given evidence of the sound preparation they thus received for their life-work."

S. I. W.

Ninth Annual Report of the Canadian Presbyterian Mission in North Honan, China, 1897.

The Presbyterian Church in Canada had for many years carried on work in North Formosa, but in 1887 a new mission on the mainland was begun. This new mission was born during a revival of missionary interest in the Canadian colleges, whose first fruit was the sending out to Honan of Rev. J. Goforth, supported by Knox College, Toronto, and of Rev. J. Frazer Smith, M.D., supported by Queen's College, Kingston. The arrival of reinforcements, some of whom were supported by single congregations and private individuals, led shortly afterwards to the formation of the Presbytery of Honan. Temporary bases of operation were found in Shantung, at Pang-chuang and Lin-ching, stations of the A. B. C. F. M. In 1890 Ch'u-wang in Chang-te prefecture, and soon after Hsin-chen, in Wei-hui prefecture, within the province of Honan, were opened as stations, and the whole staff moved in to occupy them. In 1894 property was also secured in the prefectural city of Chang-te-fu, one of the most important cities of the province;

and in 1895 regular mission work was begun there.

Besides the wives of missionaries the foreign force of this mission is now fourteen. These still occupy the three stations of Ch'u-wang, Hsin-chen and Chang-te, together with several out-stations. Referring to Chang-te-fu it is said: "During this the second year of our residence in this city we have met with the usual hatred from the enemies of the Truth. There seemed many who were anxious to get rid of us. In the suburbs and surrounding villages during the early part of the year many thought to do away with us by making dough effigies of the foreigners and casting them to the crows; some of the foolish people went to one of the temples and prayed the gods to destroy us. The wheat promised to be an excellent crop last May, but rust struck it, and the farmers' hopes were blighted. The necromancers took advantage of this and went about the country telling the people that we had caused the rust; this excited the farmers, and they fixed a day to come and tear down our buildings, but a timely proclamation checked them. Many other absurd and wicked stories were circulated about us, such as child-stealing, the salting down and eating of children, witchcraft, etc. Some of the enemies even went so far as to hire an old woman to go around the villages, pretending to poison the wells; when remonstrated with by the people she would say that we had hired her to do it, and that the object was to have all who drank the water covered with sores. It is said that the old woman who did this usually resides in the court of the Buddhist temple inside the city.

The above, however, is only what we might expect from those who know not God, and though some of the people have raged and others have imagined vain things, yet on

the whole we believe that they are becoming more friendly. Some of the chief gentry have paid us friendly visits; among them was a "Chin Shih," who some years ago strove to keep us out of the city. We hear of the family of an ex-official where the idols have been cast away; we hear of some of the gentry, including several B.A.s. and M.A.s., who are convinced that the Bible is the Word of God, and that all men should obey Him. But the fear of man is a snare; they as yet love the praise of men more than

the praise of God. We distributed several copies of the *Review of the Times* among the scholars, who seemed to prize it very much."

The outlook at the other stations is favourable. The gospel is being preached faithfully and the physicians are opening the way in new places. At Ch'u-wang 16,293 cases were treated, and a woman's waiting room and dispensary was opened in November.

The reports of "woman's work" are encouraging.

S. I. W.

Editorial Comment.

Just as we go to press there comes news of the death of Mr. Samuel Dyer, who for so many years occupied the important position of agent of the British and Foreign Bible Society. His deep piety and earnestness of purpose could not but helpfully influence all who come into contact with him. Our deepest sympathy goes out to the bereaved widow.

MANY friends in Central China, other than those of the C. M. S., will regret the withdrawal from that field of Rev. J. C. Hoare, so long identified with the Society's work in Ningpo. All, however, will join in best prayerful wishes for that tried worker's success in his new sphere, the Bishopric of Victoria, Hongkong.

THE news of the recent riot in the French Concession, Shanghai (see *Diary of Events*, p. 414), with accompanying loss of life, must have been read in more or less detail by our readers. In the present unsettled state of the question and in the absence of

full particulars as to the rights and wrongs of the Ningpo Weikwan matter, we prefer holding over our discussion of the prominent lessons of these calamitous circumstances, until next issue. The prompt and firm repression of mob violence was, however, justifiable; and we believe that all the circumstances—even those most regrettable and painful—will be overruled for China's ultimate good.

THIS is the season of the year when our American friends will be reaping their annual crop of honorary titles, and we shall probably soon witness the results in the caudal appendages which will be tacked on to the names of some of our friends from that side of the world, where titular honors seem to grow so rank and are so easily plucked. Personally, we do not like them. We sympathise with Elihu when he said to Job, "Let me not, I pray you respect any man's person. Neither will I give flattering titles to any man. For I know not to give flattering titles. Else

would my maker soon take me away."

WE have received a copy of the Doshisha Supplement of the "Mission News," edited by the A. B. C. F. M. Mission in Japan. It is a quarto of 24 pages, and is all taken up with expressions of opinion in regard to the recent action of the Trustees of the Doshisha University striking out Article sixth from the "Fundamental Principles" of the Constitution of the University, thus formally secularizing what was founded as a distinctly Christian institution. It is interesting to see the friends of the institution, not only missionaries but the secular press as well, and especially the alumni of the University making such strong protest against this most unwarranted and immoral action of the Trustees. Not the least forcible is that of Count Okuma, who classes it with the alleged cruelty of the Japanese at Port Arthur, the death of the Korean Queen, and the disturbances in Formosa, as conspiring to throw doubt upon the Japanese character in the eyes of all foreigners. It is sincerely to be hoped that the present agitation will result in a restoration of the institution to its original design, and that it may yet become such a help to the cause of Christianity as its founder, Mr. Neesima, designed.

WE have before us the proceedings of the Sixth Conference of the Foreign Missions Boards in the United States and Canada, which are represented by their Presidents, Secretaries and Treasurers. The organization of this body forms a new era in mission work, and we have followed the

movement with great interest. Although it can have no organic ecclesiastical union, it is held together by the strongest cohesive power—fraternal love and sympathy and a fervent desire to extend the glorious cause of our common Master. And these characterized the whole proceedings.

* * *

REPRESENTATIVES from 23 organizations were present and over 50 constituted the assembly. One is struck by the very frank and open way in which all subjects were discussed. There was a conspicuous absence of that *kwei kü* which Secretaries observe in addressing a popular, non-official audience. Missionaries and mission work were handled without that preliminary back-patting and flattery which many good people seem to think proper and necessary to every foreign missionary meeting.

* * *

THE knowledge and experience of our American Secretaries, derived from personal observation in extended tours, is very valuable and useful to missionary work; first in directing the missionary, and then in imparting information to the home churches. In the subjects discussed at this meeting we are most interested in those which directly concern us and our particular work. Some of the Secretaries who favoured us with a visit were somewhat reticent on certain subjects; they saw and thought a great deal, but said little. This, of course, was quite proper. The store of wise conclusions, kept in reserve for so long, is opened in these Conferences of the Missions Boards, and they are the result of much expense in time,

energy and money. This is appreciated fully.

MISSIONARIES were "sized up" pretty well. "I do not think I met a single missionary connected with our Church for whose present recall I would vote." "I am sure I did not," said one member who had *toured* extensively and who represented one of our largest churches. Yet he "met some missionaries who believe that there is no science of missions; that the best any man can do is to slap dash ahead, and he will come out somewhere."

That is pretty nearly what some of us have been thinking about the Secretaries for years; only we would not have said it in that terse and surprising way.

* * *

SELF-SUPPORT in the native Church has been discussed for years by our Boards. Joint conference has produced clouds of blanks to be filled in by the already overtaxed missionary. A very good king, a man after God's own heart, was once punished very severely for counting noses. But our Secretaries are pressed for "results" by those who think that China can be won for Christ by the missionaries as Manila and Santiago de Cuba were won by the gunboats, and that spiritual results can be calculated by natural arithmetic.

"The native Church fed on Mellin's Food for seventy years and still calling loudly for more" is about the way it was put last year by one. Another wrote of the "Vital importance of gradually and judiciously weaning that strapping youth, the Church of Christ in Japan." We get the idea, despite the technical and metaphorical terms; and we take

in every word of the discussion of this difficult, practical, not-to-be-managed-from-a-distance subject. It is admitted that we have made many mistakes, but poor China, unlike the home field, is lying prone without any spiritual power to arise. The native Church is and has been wretchedly poor and asleep, and ought not to be paralyzed by a rude awakening.

This whole matter has been absorbed by missionaries on the field gradually through a long course of painful experiences and mortifying failures. We would not express it by "Mellin's Food" and "strapping youth."

The Secretaries have gathered a surprising fund of information on all missionary questions; and the sermons, speeches, reports and letters at this Conference are helpful, instructive and stimulating.

* * *

BUT we say emphatically that the incident, derogatory to a missionary and favourable to a United States Minister, not a professing Christian, ought never to have been printed, or even mentioned in the Conference. If the Secretary who visited the Minister Plenipotentiary in Japan listened to the tale about two "erratic missionaries," we hope he knew what value was to be placed on the "very complimentary" references made to the missionary body of Japan. As no defence was made of these absent delinquents, we take occasion to say that the generality of Consuls in the East consider *all* missionaries "erratic," and very much fear that Rev. Wm. M. Bell, D.D., was sadly "taken in" by Hon. Albert E. Buck, Minister Plenipotentiary of Atlanta, Georgia.

Missionary News.

The Anti-Opium League in China.

The following doctors have sent in replies since the last list was published:—

W. Millar Wilson ...	{ Pingiangfu, Shansi.
H. L. Canright ...	Chentu.
N. S. Hopkins ...	{ Tsunhua, Chili.
F. A. Keller ...	Kiukiang.
David Rankine ...	Ichang.
Y. K. Tsao ...	Peking.
W. E. Macklin ...	Nankin.
Geo. D. Lowry ...	Peking.
H. N. Kinnear ...	Foochow.
Thomas Gillison ...	Hankow.
Mary Stone ...	Kiukiang.
Ida Kahn ...	Kiukiang.
R. H. Graves ...	Canton.
J. B. Fearn ...	Changshuh.
Anne W. Fearn ...	Changshuh.
C. J. Davenport ...	Wuchang.
Geo. A. Huntley ...	{ Shansi and Hupeh.
E. R. Wagner ...	Kalgan.
O. T. Logan ...	Ichang.
H. Parry ...	{ Szechuan, Shantung.

Let the rest of the replies come in rapidly, please, as we wish to publish the pamphlet in September or October.

W. H. PARK.

Soochow, July 11th, 1898.

Contributions.

Previously acknowledged	--	\$253.80
Rev. Dr. J. N. B. Smith	--	1.00
Miss Rolleston	--	0.50

Total to date, Mex. \$255.30

With thanks,

G. L. MASON,

Treasurer.

Care,
1 Seward Road,
Shanghai.

Baptist Union Meeting, Ch'ing-chou-fu.

MAY 18TH AND 19TH, 1898.

We held our annual "T'ung H'ui" or Union meetings this year again in Ch'ing-chou-fu. We are hoping to be able when the new Church in Chou-ping is built to hold our meetings in that city and in this alternately. The number of invitations to attend this conference was more strictly limited, and therefore the attendance, though better in quality, was less in quantity than formerly; nevertheless what with students and friends the gatherings numbered about 250 persons.

Wednesday morning, 18th May, 1898, the proceedings commenced at 9 o'clock with a devotional meeting led by Mr. Jones, who read and commented on I. Cor. 13th chapter and said amongst other things that our meetings were designed to aid in the development of the "loving heart" described in that chapter.

At 10.30 a.m. Mr. Burt took the chair, and reports were given by the pastors and elders of the Ch'ing-chou-fu and Chou-ping districts; this occupying the entire morning session.

The general character of the reports showed continued rapid advance in Chou-ping district and in the Ch'ing-chou district brighter prospects of increase than ever before.

Elder Fu, of Lin-ch'u, spoke of some of his young people keeping each a mission hen, selling the eggs and devoting the proceeds to aid in preaching the gospel in that district; 13,000 small cash, or about 17s. of our money, a large sum when all the circumstances are

considered, was raised and spent in this way last year.

Mr. Wills spoke of having started a Christian Endeavour Society in Chou-ts'un with 40 members in attendance, who seem greatly interested and benefited by it. This is a new departure in this important centre, and is full of promise.

Delegates were received from the native Church under our American Presbyterian friends in the neighbouring district of Wei-hsien and also from our American Baptist brethren in Ping-tu.

Our Wei-hsien friends spoke of some of the scholars in their day-schools devoting Saturday afternoon to *preaching*, a very novel departure for young folks in China.

The brethren from Ping-tu reported 45 additions last year, a very encouraging result of faithful and earnest labor in a very unpromising field.

The total additions to our native Church in the Chou-ping and Ch'ing-chou-fu districts were reported as 473 for last year, and the total membership as 3,750.

At 3 p.m. a conference on "the deepening of spiritual life" was held, introduced by Mr. Burt, who spoke of the necessity of cultivating the spiritual life, likening the church to a tree which might have fair show of leaves and large branches, but if the root be not *deep* it might easily be overthrown. Or like a river which might be very broad and yet not deep and so unfit to bear on its waters the traffic of the people, and be instead, like the Yellow River, a constant source of sorrow and bring ruin and disaster on its floods. The remedies suggested were greater care in nourishing our own spiritual life by daily prayer and meditation on God's Word.

Elder Fu, of Ch'ing-chou-fu native Church, said some Christians thought that as soon as they believed and were baptized they had nothing more to do and gradu-

ally got colder and perhaps fell away. We must eat to keep alive, feed our souls on the bread of life.

Tan Ju-fong, deacon of Ch'ing-chou Church, said fire needs fuel; prayer is the fuel which feeds the spiritual fires. We must be diligent in attending to this.

Pastor Nieh, of Ch'ing-chou-fu Church, said we must get near to Christ and think of Christ's love on the cross to warm our cold hearts.

Elder Hsun, from A. P. Mission, Wei-hsien, told us of the wonderful results which followed a series of meetings held in the different districts of their church area for deepening spiritual life. The result was as life from the dead.

Pastor Wang-ming, of Ch'ing-chou-fu Church, spoke of meetings recently held in his district by Mr. Bruce on similar lines. He confessed that he had great doubts of their success, but found that interest deepened and attendance increased every day till the close.

Mr. Medhurst spoke of his experiences in America, and, in a series of evangelistic meetings held in his own church, got no blessing till he had himself publicly confessed his own faults. We must all put away known sin if we would have the divine blessing.

Mr. Nickalls spoke of the difficulties which many of them no doubt felt of finding time for reading and prayer. Many of them also could not read. However, all could learn, say one sentence a day, and prayer might be more sincere if only one sentence were spoken.

The whole meeting was found most interesting and helpful and showed the growth of the native mind in the apprehension of spiritual truths in a very marked manner.

At 7.30 p.m. a meeting for public worship, followed by a communion service, was held. Mr. Nickalls conducted the service and

gave a very helpful and impressive discourse.

Thursday, 19th May, at 9 a.m., devotional service conducted by Pastor Wang Pao-t'ai, of Ch'ing-chou-fu Church. He spoke on the parables of "the Importunate Widow," and "the Pharisee and the Publican," and urged the necessity of earnestness and humility in prayer.

At 10 a.m., after a short recess, Mr. Whitewright took the chair and gave a free translation of a letter from a conference held in Delhi, thanking their Chinese brethren for their contributions in aid of the Indian Famine Relief Fund.

This was followed by a conference on "The Duty of the Christian Church in the Evangelization of the Heathen." The conference was opened by Mr. Medhurst, who said: Unless we preach, the blood of our heathen neighbours will be required at our hands. We must preach with zeal and fervour, or our message will not be received. For our own sakes we must preach, or love will grow cold and we ourselves in danger of becoming castaways. For Christ's sake we must preach. He has left it in our hands, and if we do not do it His heart is grieved.

We are ambassadors for Christ; let us be faithful to our high calling.

Mr. Li Pei-wa, of Chou-p'ing, said: Christ suffered that we might be saved. Think of the sufferings of Paul in preaching the gospel. We are soldiers of Christ, and must therefore endure hardness.

Elder Fu, of Ch'ing-chou-fu Church, said: We must understand the Scriptures before we preach. We must carefully prepare beforehand. Be careful to exhibit good life and conduct. Be zealous and in earnest. Must lift up Christ, and He will draw men to Him.

Elder Chao Ting-tso, of Chou-ping Church, said: We can learn a

great deal from outsiders as to our own faults and their needs.

Chang Chin-hsiang, student in institute, said: Don't tell people their faults and so excite dislike.

Leng Tzu-hsin, student in institute, said: The most important thing in preaching is to have a loving heart.

Mr. Forsyth said: Whatever else you do, do not neglect the children. Suffer them also to come to Christ. Let us be careful to instruct our own children in the right way and not think it beneath us to seek the salvation of heathen children. If children are won a whole life-time is given to you.

At 3 p.m. a conference was held on girls' schools. Subject introduced by Elder Chao, of Chou-ping Church, who said our girls will soon become the mothers of the next generation and will then have children to train. Important therefore that the coming mothers should be themselves taught and trained.

Moses and Samuel had good mothers.

Elder Tung, of Chou-ping Church, said: Whoever trains girls should have their hearts firmly established in the doctrine.

The girls are important, as they will be the women of the next generation.

It is amongst women that idolatry and superstition has the strongest hold. Look at the wives of the missionaries how helpful they are to their husbands in the management of business. Is not this an evidence of the power of the gospel? Let us then establish schools for our girls.

Elder Hsun, of the Wei-hsien Presbyterian Church, said: We Chinese despise our girls and do not send them to school. When they get husbands and households of their own they bring disgrace on the doctrine if they are not taught.

Pastor Wu, of Ch'ing-chou-fu,

said : It is necessary for the girls to earn a living and knowledge helps.

The girls of to-day are the mothers of to-morrow. The girls are invited to come to the Saviour as well as the boys.

Others spoke on the foot-binding question and strongly urged the abandonment of this cruel practice.

Mr. Nickalls as chairman summed up and invited the delegates to visit the new buildings for the girls' boarding-school which are just erected by the Z. M. S. This invitation was largely accepted by our native brethren.

In the evening at 7.30 a social

meeting was held. The chapel was cleared of forms and beautifully decorated with flowering plants.

After tea and cakes had been partaken of, animated greetings and conversation ensued, the audience freely moving about for this purpose. In the course of the evening an organ solo was given by Mr. Couling and a duet on the violin by Misses Elsie and Ethel Whitewright, accompanied on the organ by Mrs. Whitewright. The foreign missionaries sang the Te Deum, and after votes of thanks a very happy evening was closed by worship.

Partial Statistics of the North-China Mission of the American

Board for the year ending Dec. 31st, 1897.

Station.	COMMUNICANTS.		CONTRIBUTIONS AND PAYMENTS FROM NATIVES ONLY.					BOARDING SCHOOLS.		OTHER SCHOOLS.		Total under instruction.
	Total Dec. 31.	Added in 1897.	Church Ex- penses.	For Education.	For Buildings.	For Missions.	Total.	Boys.	Girls.	Boys.	Girls.	
			\$									
Kalgan ...	223	15	53.80	6.34	29.00	.....	53.82	17	17	30	...	64
Sin-ch'ing ...	52	18	10.00	4.55	.....	.....	14.55	10	...	...	10	45
P'ang-chuang	637	107	117.59	166.48	22.31	35.96	342.34	44	30	85	...	723
Pao-ting-fu	264	26	28.50	15.00	.....	8.00	51.50	20	21	15	25	81
Peking ..	724	59	50.08	16.13	.....	13.24	79.45	...	71	48	29	241
Tientsin ...	174	19	19.20	.....	.....	.....	19.20	18	21	22	...	74
T'ung-chen	192	21	47.70	18.00	36.36	16.36	118.42	29	...	45	40	278
	2266	265	.....	.....	.....	.....	679.28	138	160	245	104	1506

Diary of Events in the Far East.

June, 1898.

30th.—Arrival at Manila of the first steamers with U. S. troops from San Francisco.

The Carolines and Ladrões were captured by the U. S. S. *Charleston* on her way to Manila, and the American flag has been hoisted on the principal islands in both groups.

The Spanish gunboat *Leyte* was captured on the 29th with 183 Spanish troops on board, driven out of Pangasinan River by the rebels.

July, 1898.

8th.—A Chungking telegram to the *North-China Daily News* says:—"The Protestant and Catholic Missions at Shuin-ching-fu have been attacked by rioters. Yün-chang and adjacent cities are much disturbed. A French priest has been captured by the brigands, who demand a ransom of ten thousand taels. Several natives have been killed and much property destroyed. The situation is critical. The Consuls here are on the alert, and Chungking is quiet."

12th.—A special Imperial edict blames the high authorities of the provinces for not being strict and stern enough in their orders to the local authorities under them, with regard to the protection given to missionaries and their converts, which is theirs by right of treaty and concerning which the Emperor has repeatedly issued decrees, one after the other. All officials, high and low, have therefore failed in their duty to the Throne, and the Emperor now for the last time issues the present decree warning all concerned to act more vigorously and energetically; for his Majesty is determined that there shall be no more riots against missionaries from hence forth.—*N.-C. Daily News*.

15th.—A Hongkong telegram states that Pei-lin and Lu-chuan, in Kuang-si, south-west of Wu-chow, have been sacked by the rebels, and Heng-yi is reported taken.

Fifteen hundred more troops have left Canton, Kwei-lin, and Ho-yuen for the scene of the rebellion. Wu-chow is considered safe.

16th.—The French Municipality, supported by Count de Bezaure, the Consul-General, take steps for entering on possession of the Ningpo Wei-kwan and adjoining property, for the carrying out of necessary improvements. As a serious riot had occurred in 1874 in connection with the same matter, and resistance was threatened, the French police were strengthened by a landing party from the cruiser *l'Eclaireur*. During the day opposition was offered by large crowds, and several Chinese injured.

17th.—The opposition became more dangerous, and in self-defence the sailors, police and volunteers, at various points of tension and conflict had to use their weapons. About fifteen Chinese were killed and a large number wounded. Ningpo workmen in various lines of business stopped work.

Later.—After several days' idleness all the workmen have returned to work. The Chinese and French officials holding conferences with a view to amicable settlement.

16th.—Arrival of the second lot of U. S. troops, under General Green, at Manila.

—Occupation by the Americans of Weeks Island, near the Ladrões.

20th.—A later telegram states that the Chinese troops have recaptured Pak-lan, and the rebels have abandoned Lu-chuan and Yung-hsien.

Missionary Journal.

BIRTH.

At Ningpo, July 26th, 1898, the wife of Rev. J. N. B. SMITH, D.D., American Presbyterian Mission, North, of a daughter.

DEATHS.

At Ta-ku-shan, Liao-tung, on the 26th June, 1898, of cholera, SVEND FREDERIK, son of Rev. and Mrs. C. BOLWIG, aged seven months.

At Ku-ling, Kiukiang, on July 1st, 1898, ELIZA ANNE, the beloved wife of R. Ernest Jones, of Teh-ngan Hsien.

At Ku-ling, Kiukiang, on July 4th, 1898, WILLIAM HENRY FAIRBAIRN, aged five days, the infant son of R. Ernest Jones.

ARRIVALS.

At Shanghai, July 2nd, Dr. and Mrs. MALCOLM, Can. Presbyterian Mission.
At Shanghai, July 15th, Rev. and Mrs. W. O. ELTERICH and family, Amer. Presby. Mission.

DEPARTURES.

FROM Shanghai, July 2nd, Rev. and Mrs. M. B. GRIER and child, Rev. and Mrs. J. PARKER and child, Rev. and Mrs. C. F. VIKING and child, Misses L. M. STANLEY and S. M. BOSWORTH and Rev. B. H. FRANKLIN, for U. S. A.
FROM Shanghai, July 23rd, Dr. JOHN FRYER and Mr. R. E. JONES.

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